

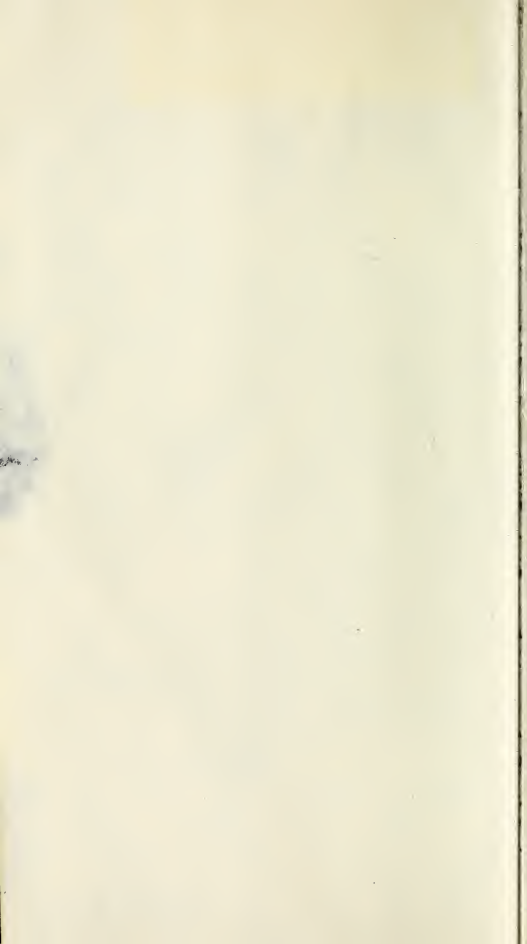
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NEW SERIES, No. 39.

THE
ANNUAL MONITOR

FOR 1881,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1880.

LONDON :

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P R E F A C E.

IT is with regret that I issue the *Annual Monitor* this year with an obituary so scantily furnished with memoirs, and containing the names of some whose lives would have supplied material for much interesting and instructive record, unaccompanied by any memorial. I trust that a future volume may supply the deficiency in some of these cases.

There appears to be a growing disposition to question the wisdom and utility of making public the spiritual experience of departed friends ; and if the pages of this little work aimed only at recording the excellencies of those who have passed away, without recalling their frailties and failures, and telling how they found a way of deliverance from them, and of entrance into the glorious liberty of the children of God, its story would be told to little purpose, if indeed it did not tend to discourage the wayfarer on the road to Zion, who often finds himself compassed with

infirmity. But in proportion as its pages paint those "footprints on the sands of time" which past lives have left there, and tell of the way by which those gone before travelled out of darkness into light, and out of the power of sin and Satan unto God, will it help its readers to "take heart again" in the renewed assurance that *there* is a way of certain hope for every fallen son and daughter of Adam, and that that way is CHRIST.

With a view to supplying the deficiency in other matter, I have prepared sketches which will be found at the end of the volume, of two lives whose records are full of practical illustration of Divine truth, and of encouragement to such as desire to live a life of faithful trust in the Lord.

The account of John M. Whitall I have taken, with the kind consent of the family, from an unpublished biographical sketch by his daughter Hannah W. Smith. The memoir of Thomas Shillitoe is drawn from his Journal, which, though in some parts undoubtedly tedious, will yet abundantly repay perusal. Neither of these men possessed high intellectual culture, yet both had much true spiritual experience, and both knew what it was to be "born of God," and to live a new life of faith in Him.

Vital religion requires for its roots a deeper soil than that of intellect only, and reaches further than any mere philosophy. It is attained only as the Spirit of God works upon the soul, and leads, through a new birth, into a changed life ; else the Lord Jesus would not have said, " Except a man be born again (from above), he cannot see the kingdom of God ; " nor would Paul have written, " The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." The promise still lives, " They shall be all taught of God ; " and as His children are willing to humble themselves before Him, and to be taught and guided by His Spirit, they will be made wise unto salvation ; they will find that the way of true discipleship is still the way of the Cross ; but they will find, too, that the way of the Cross is the way to the Crown.

W. R.

SCARBOROUGH,

Twelfth month, 1880.

LIST OF MEMOIRS.

✓ Hannah H. Allen.
Henry Ashworth.
Henry Binns.
Lucy Candler.
✓ John Elliott.
Elizabeth Fayle.
✓ Hugh R. Follet.
Sarah Forster.
✓ Rebecca Fox.
William Gray.

Mary Ann Hunt.
Edward Pease.
Lucy Peile.
Mary Ann Reynolds.
Emily Watson.
Richard E. White.
Thomas Williams.
Elizabeth Wright.
Mary Waterhouse.
John M. Whitall.

Thomas Shillitoe.

THE ANNUAL MONITOR, 1881.

OBITUARY.

	Age.	Time of Decease.		
MARGARET ABBATT, <i>Liverpool</i> . A Minister. Widow of George Abbatt.	79	14	4 mo.	1880
SARAH ABBATT, <i>Bolton</i> . Widow of Thomas Abbatt.	77	9	3 mo.	1880
HULDAH ABBOTT, <i>Cork</i> . Widow of Thomas Abbott.	82	21	8 mo.	1880
HILDA MARGARET ALEXANDER, <i>Ipswich</i> . Daughter of Samuel and Mary Jane Alexander.	4	16	2 mo.	1880
CAROLINE ALLEN, <i>Richhill</i> .	59	1	12 mo.	1879
HANNAH HUNTON ALLEN, <i>Upper Clapton</i> . An Elder. Wife of Stafford Allen. Hannah H. Ransome was the daughter of	67	6	6 mo.	1880

James and Hannah Ransome of Ipswich, and was born in the Third month of 1813. She was one of a large family who were left motherless when Hannah was only thirteen years old.

From this time, and especially after she left school, her father found in her one of his greatest earthly comforts, and she grew to early womanhood under the care of her mother's sister who took charge of the household and acted a kind part to the motherless children.

James Ransome was a man of vigorous and noble mind, and the love and reverence felt for him by this beloved daughter were unusually strong and often expressed in later years. Hannah was lively and buoyant in disposition, very sensitive, and deeply affectionate, and the bond between father and daughter was an uncommon one in many respects.

Great desires and earnest longings after heavenly things arose in her heart when about seventeen, and a journal kept at this time shows how often her soul was exercised in self-examination, and how she grieved over the failings of which she felt deeply conscious.

Several manuscript volumes of a journal, kept for many years, afford much that is interesting and instructive.

At an early age an engagement for marriage was formed which circumstances unexpectedly put aside. This was a sore trial, though in after years she often acknowledged how tenderly God had dealt with her at this time ; and her sympathy was always very great with any whose experience in this respect had been similar to her own. Referring to this early trial forty-three years later she writes :—" I seemed to see the Lord's hand in it all, and years passed away during which I was drawn nearer to my Almighty Friend ; until, to feel that I was cared for by Him, instructed and led by His Spirit, was more to me than any earthly expectation, however bright the prospect."

Many interests bound her to the home of her childhood, but after several years, at the age of twenty-five, she received another offer of marriage, which after much prayerful consideration she accepted. She often acknowledged how at this critical time she was guided and directed to choose the path aright, and exhorted others to believe in the power of prayer, and to trust the goodness of our Heavenly Father who directs the steps of those who love Him. -

In 1839 H. R. was united in marriage to Stafford Allen, and removed to his home in

London. A happy union of forty-one years followed, and together they experienced the joys and trials of family life, for which, as a mother, she was so remarkably fitted. A permanent deafness from which she suffered—the result of a cold—was not the least of these trials; but this was borne by her with the greatest patience and cheerfulness, and she sometimes alluded to it as “the crook in her lot ; part of a needed discipline, which was desirable for her, or it would not have been permitted.”

The loss, by death, of two dear little girls, one a year and eight months, the other eight years old, was much felt by her loving heart, but she bowed in submission to her Father's will, and was able to say, “The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.”

Early in her married life she writes of much comfort received from a sermon preached by Dr. Thomas, of America, in which he pointed out that the soul must “make surrender to the convictions of the Holy Spirit,” a term which, she writes, brought help to her soul, and was often used by her afterwards in explaining to the young the way of salvation. Dr. Thomas also dwelt upon the necessity of this new birth as a personal

spiritual experience ; and from about this time H. S. Allen felt a joyful, yet humble assurance of her soul's salvation, though the infirmities of the flesh were often cause of great heart sorrow to her.

As years passed on, her Christian character deepened, and she became the centre of a circle by whom she was both loved and revered. She sometimes expressed a wish that she had known in earlier days more teaching upon the needs of the soul, and more openness in speaking of spiritual things, saying, " We live now in a day when there are many who love to speak of Jesus, and while we must be cautious we do not err on the opposite side, and speak words without corresponding experience, or lightly mention sacred subjects, I believe those who 'fear the Lord' may often speak upon His name with profit now, as in former times."

Many and earnest were her wrestlings in prayer for her dear ones, often at night leaving her bed to plead for some absent one who was unconscious of her deep exercise of soul at the time, but who learnt the value of a mother's prayers by the realisation of her petitions in after days.

Some particularly pointed and immediate answers to prayer have been recorded by her

with heartfelt gratitude, and strong was her faith and firm her belief in the definite guidance of the Holy Spirit.

An entry in her diary, dated Fifth month 8th, 1878, is as follows :—

“A true and unexpected answer to prayer, a gift assisting me greatly in my labour of love for G——.”

Third month 10th, 1878, she writes—“Under circumstances of difficulty and perplexity I have found the Lord an all-sufficient helper, and He has delivered and sustained me through great conflicts, and has provided for me beyond what I could ask or think, bearing my burden whenever I have truly trusted in Him.”

“I have never been permitted to feel it nearly the help to confer with flesh and blood that it has been to go boldly to the throne of grace ; and I have never done this without experiencing guidance and receiving help sufficient for my utmost needs.

“I find it good and helpful to cast my care upon God, and in *all* my ways I desire to acknowledge Him. Again and again has the Lord performed all things for me, and I desire to bear my humble testimony to the loving-kindness of my Father in Heaven. Is not the true experience of the

trusting Christian, 'before they call I will answer and while they are yet speaking I will hear' ?”

After sharing for many years with a beloved partner the cares and anxieties incident to the bringing up of a large family, a season of peace and happiness was granted her in their quiet home at Clapton, where for a while she greatly enjoyed the service of the Church, “ministering to the saints,” sympathising with all who needed sympathy, cheering the fainthearted, bearing the burdens of many, and truly thus fulfilling the law of Christ.

Many sweet friendships date from this time, and all who came within that home circle she frequently remembered at the throne of grace with tender affection.

Her heart specially warmed towards all who felt themselves called to the ministry of the Gospel, and not least towards those who felt themselves amongst the “little ones,” to whom she was truly a mother in Israel; and all who were engaged in the service of our Divine Master were sure of her encouragement and help. The Brumana Mission in Syria was specially dear to her heart, and all connected with the work there shared her deepest affection and interest.

In the family circle she often bent the knee in prayer, and many sweet seasons on the Sabbath afternoon are now among memories of the past. Sometimes when about to part with one and another, the tears of earnest love would stream down her cheeks, her feelings seeming too deep for utterance.

Her desires for the spiritual welfare of her children pressed upon her far more than concern for their temporal needs, though she was in every sense a true mother. She often said in later times, "I have never felt it needful to pray much for you as regards your prospects for *this world*, for we have the promise, 'All things needful will be provided ;' but I feel sometimes as if I cannot rest till my children, from the eldest to the youngest, have learnt to know their Saviour, and I believe I could be content to go when I know this to be the case."

In the early autumn of 1876 symptoms of a decline of health from over-taxed powers became apparent ; the occasional faintness caused by weak action of the heart, from which she had suffered for years, became more frequent and alarming, and after some months disease developed which necessitated her retirement from active life.

When told of the serious nature of her com-

plaint she seemed but little affected, remarking, with a smile, "My warning-bell has rung."

Severe suffering and restless nights were her portion a few months later, but were borne with the greatest patience, and after a time she was once more restored to some measure of health, to the great joy of her family and friends, who believe that this was granted in answer to earnest prayer.

She continued in a precarious state of health for more than two years, occasionally being able to attend meeting once in the day. This was a privilege which she highly valued ; and she desired that all might share in it.

An entry in her diary, dated 19th of Tenth month, 1878, is as follows :—

"At Sudbury very precious meeting. My feeling given was—In the presence of the King ; in the audience-chamber of the King of Kings."

It was on very rare occasions that her voice broke the silence of our meetings, but when this was the case her words were few, but expressed with deep feeling. She would say sometimes to her intimate friends, "public ministry is not my calling ; mine is a hidden service." And so it was in measure, for she was truly faithful in the

little, and conscientious in fulfilling everything which she felt laid upon her as a duty.

Though, of necessity, her life was at this time somewhat retired, and her days were often passed entirely up-stairs, she still felt that she had little services for her Lord, and many a message and letter sent from her quiet chamber cheered the heart of a sorrowful one, and bore testimony that she was, as she expressed it, "on the watch-tower," upholding the hands of more active servants by her earnest prayers.

Seventh month, 1878, she writes :—"Much oppressed by my breathing. My own belief is, this is progress in the complaint of the heart. I thank my God that He helps me to look at this calmly. Jesus is very precious to me ; I feel safe with Him."

The winter of 1879-80 passed without causing fresh anxiety ; but her friends felt that there was no ground gained. In the first week of the Yearly Meeting of 1880 she saw a few of her dear friends, but a proposed visit to her eldest daughter and son-in-law, at West Drayton, being her own suggestion for the latter week, she was removed thither with tolerable ease, though she walked from the carriage to the house with some difficulty. A quiet and very happy fortnight passed

away, in which no thought of coming separation clouded the bright present. Daily drives seemed to refresh and strengthen her. Her countenance wore a bright and healthful appearance, and the serenity of her spirit showed the sweetly-prepared state of her waiting soul.

More than once she said, "I am so happy here. This rest and quiet are doing me so much good. If my call comes while with you, I could go as readily as from dear Parkfield." It was noticed that she said this on three occasions. An atmosphere of holy calm seemed to surround her, and all felt its influence.

The hour by which she thought to return home was fixed, her luggage was all packed and sent forward, when suddenly came the Master's call, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

On the afternoon of Sixth day, the 4th of Sixth month, she was rising from bed after her usual rest before tea, when she seemed faint and desired again to lie down. She then lay for some while as if dozing; but irregular breathing coming on, her children were alarmed, and summoned the family doctor, who expressed his opinion that the symptoms were very serious. A night of sorrowful watching and waiting followed, and

morning brought no improvement. Absent dear relatives were summoned, and it soon became apparent that the end was near. Her eyes were closed, and she appeared as if sleeping. She never rallied to full consciousness, and just forty-eight hours from the time of the seizure, with husband and children around her, she peacefully passed away.

May we not rejoice for her in the full belief that she has received an abundant entrance into that Heaven whither the Forerunner is for us entered ; and that, clothed in His righteousness, she has been presented faultless before the Throne of God ?

MARY ALLISON, 33 8 2 mo. 1880

Sunderland. Wife of William Allison.

SARAH ANDERSON, 86 10 1 mo. 1880

Stoke Newington.

JONATHAN WILKINSON ANGAS,

Hayes, Kent. 90 16 11 mo. 1879

MATTEY ARKINSTALL, 82 22 12 mo. 1879

Birmingham. Widow of Francis Arkinstall.

ANNA MARY ARMITAGE, 21 18 9 mo. 1880

Brixton. Daughter of George and Adelaide C. Armitage.

CAROLINE ASH, *Bristol.* 82 28 4 mo. 1880

Widow of Edward Ash, M.D.

AUGUSTA ASHBY, *Staines*. 83 28 9 mo. 1880

Widow of Charles Ashby.

BELLA ASHBY, *Staines*. 89 25 11 mo. 1879

Widow of Thomas Ashby.

MURIEL CICELY ASHBY, 1 $\frac{3}{4}$ 21 2 mo. 1880

Staines. Daughter of Algernon C. and Sophia Ashby.

MARY ASHMAN, *Yatton*. 78 23 7 mo. 1880

Widow of William Ashman.

HENRY ASHWORTH, *Bolton*. 85 17 5 mo. 1880

Although at an advanced age, the life of this honoured and useful member of religious and social society was terminated by an attack of Roman fever, when on his way home from Italy to attend the Yearly Meeting, yet his loss was felt as a heavy and unexpected stroke by his large family circle, and by many who had long known and valued him, especially in his native county of Lancashire, where he was justly held in high public esteem; where it was so well known that "the best years of his life had been devoted to promote measures of freedom, social, religious, and commercial."

When the early spring flowers of young life are cut down by the hand of death, there is tender and touching sorrow of heart; but when one who has stood as an energetic thinker and

worker for the benefit of others for nearly a century of life (retaining, in a remarkable degree, mental and physical vigour to the end) is laid low by the hand of death, after a brief and painless illness, a shock is felt by the survivors, and a void is left like that caused by the fall of an oak of the forest, over which many summer suns and winter storms have passed.

Henry Ashworth was the eldest son of John and Isabel Ashworth, of Turton, near Bolton, Lancashire, and was born there the 4th of Ninth month, 1794. He was educated at several of the best Friends' schools then in existence, and early began his business life under the training of his father. He was married, in 1823, to Letitia Binns, at Hardshaw East, on the 3rd of Ninth month. Her gentle and amiable nature made her especially a blessing and help to one so actively engaged in the business and various claims of life as Henry Ashworth was. They had a large family of sons and daughters, eight of whom survive their father.

Henry Ashworth was gifted with a more than ordinary degree of intelligence and penetration; and his discernment of character, sound judgment, and untiring perseverance and energy, with the Divine blessing, led to his success in

various important matters in which he took an active part in his day. He was an able man of business, and kindly interested in the education and welfare of his workmen, spending a large sum annually on his school for them, before education had the national support now accorded to it. Through his advocacy a British School was established in Bolton, which has since been handed over to the School Board. Many of the children trained at this school for his workmen, in after life rose to positions of responsibility and influence. He was for many years an esteemed member of the Manchester Chamber of Commerce, of which he was the president till he felt the time had come for him to withdraw, and make way for younger men. His intimacy with Richard Cobden is well known ; to him Henry Ashworth was a constant and faithful friend. It was in a conversation between them that the proposal of establishing the Anti-Corn-Law League originated ; and the history of that remarkable national movement has been ably recorded in Henry Ashworth's book, "Recollections of Richard Cobden and the Anti-Corn-Law League," of which two editions have been issued, and which so interested the Crown Princess of Germany, to whom a copy was presented on her

late visit to Italy, that she ordered a number of copies to be distributed in quarters where she thought they might prove useful.

He took a warm interest in establishing a Mechanics' Institute in Bolton, where he gave a series of lectures that were listened to with deep attention ; and only recently had he given up an active personal share in the duties of its government. He was a close thinker and intelligent observer of all the subjects to which his varied duties called him, and ten valuable pamphlets issued from his pen, on sundry important moral and commercial subjects, which were highly valued by Richard Cobden and his friends in Lancashire.

In 1855 when he was able to leave his son in charge of his business, he took a journey to the East and visited Egypt and Palestine, taking with him his small pocket Bible as "his guide-book and travelling companion." About two years afterwards he visited the United States, Canada, and Cuba. He made a careful inspection of cotton cultivation in the Mississippi Valley, the condition of the negroes, and the life of the planters. He visited Chicago, the Mammoth Caves, Niagara, and the factories of Lowell and Providence, making careful notes of all he

saw; and he delivered a course of lectures on his return home on what he had seen in this visit, which were published by Pitman. He made many visits to the continent of Europe for health and recreation, and also to study the progress of foreign manufactures.

His character as a generous employer of labour, and a munificent supporter of charities, was well known and appreciated in Lancashire, where he was considered to be "an honourable representative of those different social elements which have been thought to be difficult of combination in an individual, namely, the gentry, the trading interest, and Nonconformity; and the union was none the less successful from being so entirely unobtrusive."

Near the close of his life, he thus wrote to a friend:—"I have not wrought for *a name*, and am not aware that anything but a sense of duty has ever prompted me, or led me away from the ordinary path of a man of business."

He was ever a quiet attender of the religious meetings of the Society of Friends, and though not one who was wont to be communicative of his experience spiritually, those who best knew and valued him are well assured that the fear and love of God his Saviour, were alive in his

heart, and that he loved and revered true piety wherever he met with it, especially in the ministers and members of his own Society.

In a visit paid to "The Oaks" by one of these shortly before H. A. left home for the last time, a precious opportunity was granted of access to the throne of grace, which he greatly valued. Another occasion of a similar kind in London he wrote of as "a never-to-be-forgotton opportunity." On one occasion, during his *last* residence at "The Oaks," before his last journey abroad, he said to a young friend who was going abroad, "Thou art going a long journey, and I am going to the Kingdom of Heaven."

It is consoling to those who survive him, to remember that he expressed this blessed hope, and to believe that after the activities of a long and useful life he is at rest in the presence of his Saviour.

Under a calm and firm external manner he had a very tender and feeling heart. He has shed tears of true sympathy with hearts that have known close trials ; and knew how with delicacy and faithful kindness, to lighten sorrows which he could not pass by unheeded. It is well remembered how kindly he handed, without being asked to do so, a donation to one he had heard of

years before, as a faithful, humble labourer for Christ, who was in very narrow circumstances. His faculties and his services for others were active, till the unexpected close of his life by Roman fever. Danger was not apprehended by his medical attendant during his brief illness ; but when the crisis came, he had not power to rally, and rapidly sank, and peacefully fell asleep ! In his last illness he had the tender attentions of his youngest daughter, who had often been his travelling companion ; and who saw his remains committed to the grave in the beautiful Protestant cemetery at Florence.

The lesson his life seems to leave, is to stimulate survivors to obey the precept “ Not slothful in business, fervent in spirit, serving the Lord ! ” In the common duties of active life, men who are faithful do serve the Lord as truly as those who in their different spheres are called to minister the word of life to immortal souls.

Blessed are they who endeavour, each in his appointed way, faithfully to serve their generation according to the will of God ! and “ Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them.”

Thy thinking head is laid to rest,
Thy feeling heart is still ;
Thy generation thou hast served,
According to God's will.

Great is the blank thy absence leaves,
To those who loved thee well ;
To us the loss ; but thy great gain
Eternity must tell.

The wind that blights the spring's young
flowers
Sighs o'er their fallen bloom ;
The woodman's axe that fells the oak,
Pierces the forest's gloom.

A void is left, a vacant place,
We feel none else can fill ;
With resignation we would bow
To God's most holy will.

The wholesome lessons of thy life,
Oh ! may He teach us still !
Faithful in duty, serving Him,
According to His will !

Then when life's discipline is past,
And all its conflicts o'er,
Oh, may we sing Redemption's song,
With thee for evermore.

ANTHONY ATKINSON, 70 4 3 mo. 1880
Gainford, near Darlington.

SARAH BACON,	71	20	9 mo.	1880
<i>Waterend, Loweswater.</i>				
JANE BAKER, <i>Birmingham.</i>	65	15	3 mo.	1880
MARY REBECCA BAKER,	28	10	5 mo.	1880
<i>York. Wife of George Baker.</i>				
EMMA BARKER, <i>Chelmsford.</i>	64	29	11 mo.	1879
THOMAS BARNES,	90	7	10 mo.	1879
<i>Waterford.</i>				
LOUISA BARRETT,	35	24	10 mo.	1879
<i>Camberwell. Daughter of Richard Barrett.</i>				
THOMAS BARRINGTON,	77	27	7 mo.	1880
<i>Waterford.</i>				
ELIZABETH BEAKBANE,	69	21	1 mo.	1880
<i>Liverpool.</i>				
MARY BEAUMONT, <i>Kilburn.</i>	65	21	11 mo.	1879
FRANCES BELL,	59	29	7 mo.	1880
<i>Ballinderry. A Minister.</i>				
LUCY BELL, <i>Belfast.</i>	85	1	9 mo.	1880
WILLIAM C. BELL,	1 $\frac{1}{4}$	26	4 mo.	1880
<i>Ballinderry. Son of Richard and Mary Bell.</i>				
JACOB H. BENTLEY,	65	8	1 mo.	1880
<i>Whitehaven.</i>				
JONATHAN BIGLAND.	22	24	2 mo.	1880
Died at sea. Son of Hodgson and Jane Bigland, of Darlington.				
GEORGE BINNS,	70	19	11 mo.	1879
<i>Bradford. An Elder.</i>				

HENRY BINNS, 65 4 10 mo. 1879
Crawshawbooth.

HENRY BINNS, *Croydon.* 70 17 1 mo. 1880
A Minister.

Henry Binns was the son of George and Margaret Binns, and was born at Sunderland on the 19th of First month, 1810. As a schoolboy at Ackworth, he gave evidence of much waywardness of disposition, and often occasioned his masters much uneasiness. They, however, dealt wisely with him, and when he grew up to be one of the older boys he was appointed to an office of some trust, being told that it was not because his conduct had merited the appointment, but in the hope that, in some appreciation of the confidence placed in him, he would manifest more thoughtfulness in his demeanour. It is believed that this judicious treatment had the desired effect.

He was the eldest son in a family of fifteen children, and both his parents dying when he was still in early life much responsibility and care devolved upon him. As he grew up to manhood, he was brought under deep conviction for sin, and made powerfully to feel his need of a Saviour who could not only deliver him from the wrath to come, but also work out in his soul that change which should be to him a passing from

death unto life. Thus brought to cry earnestly for mercy, he was by the grace of God led to the Saviour, and found in Him a way of deliverance and hope. But in the early years of his Christian course there was not a little evidence that he dwelt too much upon the terrors of the law, and perhaps was thus kept back from seeing so clearly as he did in later life the wonders of the love of God in Jesus Christ our Lord. Hence during the earlier years of his service as a minister of the Gospel, upon which he entered when about fifty-five years old, his message was not so bright and winning as it afterwards came to be.

Until the year 1865 he was engaged in the drapery business at Sunderland. At various times previous to this date he visited Croydon, where a married sister was residing; and the conviction grew upon him that the Lord was calling him to take up his residence there; frequently hearing, as he said, a voice saying distinctly to his spiritual ear, "Leave the land of thy nativity and go forth to Croydon." Yielding to this intimation of the will of the Lord, though much against his inclination, he removed with his family to this place, and amongst new scenes, and in convenient proximity to our great metropolis with its teeming multitudes of poor and

degraded, as well as rich and cultivated inhabitants, he found a sphere abounding with openings for service for the dear Saviour whose unutterable love now came to be the prevailing theme of his gospel message. It is believed that the altered circumstances of his life in leaving the North of England, and the new influences by which he was surrounded, largely contributed to the bringing about of this happy change in the tone of his spiritual life.

During its remaining fifteen years his life was very much devoted to the service of the Lord in His Church. He often felt attracted in gospel love to pay pastoral visits in various parts of Great Britain ; and in 1869 he united with his friend William Robinson in a visit of this character to some parts of the United States, embracing Iowa, Minnesota, and Wisconsin, and to Canada. His health was not very robust at this time, and the fatigue of long-continued travel, as well as the roughness of living encountered, was sometimes trying to him ; yet as he went steadily forward with the work, he left behind him many hearts cheered and comforted by the loving messages he bore to them.

In the testimony to his Christian character and worth which the friends of his Monthly Meeting

have issued, they say :—" We would thankfully record the comfort and strength he has been to us during these fifteen years; his humble and watchful demeanour commending his religion to those around him, and his loving, self-denying spirit endearing him to a large circle of friends. His religious earnestness made him watchful to embrace all opportunities of influencing others for good. In the social circle, in the Bible class, in the mission meeting, and in our own meetings for worship and discipline, his faithfulness to his Lord and Master will long be remembered. As a minister of the Gospel he was diligently engaged amongst us ; he was clear and forcible in the application of scripture truth, and earnest in pressing home on the hearts of his hearers the doctrine of salvation by our Lord and Saviour Jesus Christ. Whilst tenderly conscious of his own imperfections, he could speak of the sufficiency of the grace of God for all the needs of His children ; and many have testified to the comfort and strength derived from his ministry, bearing evidence from its peculiar adaptation to their state, that it was exercised under the guidance of the Holy Spirit."

Henry Binns had his share of trial and affliction. He was left a widower when his children

were all young ; and, marrying again in later life, this second union lasted only two years. These and subsequent sore trials he bore with humble submission. Cast down by them, but not robbed of his faith in Him who causes all things to work together for good to them that love Him, as the world's sunshine grew dim, the light of the loving countenance of his Heavenly Father grew bright around him, and he knew the promise verified :—"As one whom his mother comforteth, so will I comfort thee."

His last illness was short but very painful. Having attended meeting at Croydon twice on First day, the 4th of First month, he was hoping to be present at the Quarterly Meeting in London on the following days ; but severe pain and sickness, accompanied with much prostration of strength, confined him to his bed, from which he never rose again. In the midst of his suffering his mind was stayed on his God, and he found the promise true,—“Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” He loved to tell of the gracious dealings of the Lord with him, and to trace His faithfulness in answer to his prayers for help in his sickness. His thought often turned with loving interest to the friends of Croydon

Meeting, and he dictated to them the following touching message within a few days of his death.

“To my dear friends of Croydon Meeting :

“Fifteen years ago it seemed said unto me, ‘Leave the land of thy nativity and go forth to Croydon ;’ and I came in faith, not knowing what there was to be done. I trust that He who sent me forth has from time to time, in His great love with which He has touched my lips, enabled me to speak of His lovingkindness and mercy, and to encourage those around me to be coming up in faith and faithfulness, doing their part as co-workers with the manifold grace of God. My service here has been done, I know, oftentimes under a sense of great weakness on my part ; and yet in the very faithfulness of our God, he has enabled me to speak, and has been to me strength in weakness, riches in poverty, and a present help in time of need ; and in the power of His grace I have not failed to declare unto you, as ability was given, the whole counsel and manifold grace of God. Unto this grace I wish to commend you all, which is still all-sufficient for all purposes.

“ ‘ And now, brethren, I will afresh commend you to God, and to the word of His grace, which is able to build us up, and to give us an inherit-

ance among all them that are sanctified.' May we through mercy obtain this glorious inheritance, every one of us, and be found at the last mingling together before the throne, singing the high praises of the Lamb of God who taketh away the sin of the world. Amen, and Amen !”

During the early part of his illness he felt, and sometimes expressed, a strong desire to recover, always however adding, “Thy will be done.” But on First day, the 11th of First month, a great change was observed ; he became entirely resigned to the will of the Lord, and rejoiced in the prospect of going “to be with Christ which is far better.” He asked to be propped up in bed that he might look out into the bright sunshine, saying, “The golden gates seem very glorious this morning, and I have been ready to think they are open for me. I think I begin to see the link in the chain which is leading me from earth to heaven.”

At this time he dictated a loving message to his relations, saying as he did so, “I want all the parents and the children, the sisters and the brothers, the fathers and the mothers, and the children’s children,—I want them all to come,—ask them to come,—ask them with importunity to come to Jesus.”

On another occasion, when one of his children said, "What shall I do without thee?" he looked up with a bright smile and said, "Oh, my dear child! there will be *Jesus* left."

Receiving a message of loving sympathy from a friend at a distance, he wished the reply to be sent that "like the beloved disciple he was trying to lean on Jesus' bosom, and striving to learn patience."

With his feet thus firmly planted on the Rock of Ages, he was permitted to find the eternal God to be his refuge, and that underneath were His everlasting arms; until, on the 17th of First month, his spirit took its flight, to be "for ever with the Lord."

SARAH BLAND,	84	23	4 mo.	1880
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Cheltenham. Widow of Wombell Bland.

MARY BRADY, <i>York.</i>	79	28	1 mo.	1880
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JOHN BRADSHAW,	76	4	6 mo.	1880
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Nottingham.

SUSANNA HANCOCK BRAGG,	76	1	2 mo.	1880
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Plymouth. Widow of Charles Bragg.

ELIZABETH BRIGGS,	60	27	12 mo.	1879
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Ackworth. Wife of John Briggs.

SARAH JANE BROADHEAD,	37	27	10 mo.	1879
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Leeds. Wife of Joseph Broadhead, Jun.

ALFRED BROWN,	1	31	8 mo.	1880
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Leominster. Son of George Brown.

ANN BROWN, <i>Great Ayton</i>	49	17	5 mo.	1880
Wife of Thomas Brown.				
HENRY BROWN, <i>Luton</i> .	83	7	9 mo.	1880
An Elder.				
JOHN BROWN, <i>Earith</i> .	86	24	9 mo.	1880
WILLIAM BROWNE,	84	8	8 mo.	1880
<i>Torquay</i> . A Minister.				
LUCY HANNAH BRUCE,	36	6	10 mo.	1879
<i>Gauhati, Assam, India</i> . Wife of James D. Bruce, tea planter, and eldest daughter of William H. and Lucy Birchall, of Melbourne, Victoria; formerly of Burley, near Leeds, Yorkshire.				
ANN JAGO BRYANT,	75	20	11 mo.	1879
<i>Surbiton</i> . Widow of William Bryant.				
HANNAH BURGESS,	69	3	6 mo.	1880
<i>Leicester</i> .				
CATHERINE BURLINGHAM,	69	23	7 mo.	1880
<i>Ipswich</i> .				
THOMAS JOSHUA BURTT,	32	1	2 mo.	1880
<i>Cockerton</i> . Son of Frederick and Louisa Burtt.				
BENJAMIN HEAD CADBURY,				
<i>Birmingham</i> .	82	18	1 mo.	1880
ANN CANDLER,	78	5	11 mo.	1879
<i>Camberwell</i> . Wife of Edmund Candler.				
LUCY CANDLER,	61	20	5 mo.	1880
<i>Bawburgh, near Norwich</i> . An Elder.				
Lucy Candler was the youngest daughter of				

Edward and Sarah Candler, of Bawburgh, near Norwich, where she was born in 1819, and where she resided, with but few intervals of absence, during her whole life. She was a loving and happy child at home and at school, and happy also amongst the rural surroundings of her home, in which she ever found great enjoyment.

But this happiness, although interwoven with the whole texture of her tastes and disposition, was, by divine grace, early discovered to her mind as not being of that heaven-born kind which the true believer in Jesus can alone enjoy.

Prior to her seventeenth year she had not experienced any real concern as to her spiritual state. But about this time she was made sensible of gracious visitations of the Holy Spirit, impressing upon her heart a gradually increasing consciousness of her need of something more soul-satisfying than she had yet known. She remained in this state of spiritual twilight for about two years, when suddenly the Sun of Righteousness broke in upon her soul, and she saw clearly that her sins were forgiven for Jesus' sake, and that she had become an adopted child of God in Him. From this time, though she had to mourn over shortcomings, she never for one moment doubted that she was an heir of

eternal life through the atoning merits of her Lord.

The Christian life yielded Christian fruit, which manifested itself in her willing application to the humble duties of home, and in the loving interest she took in the comfort and welfare of the poor.

Lucy Candler's life was not free from some heavy outward trials, and from severe domestic sorrow in the loss of a beloved sister and brother, and, later in life, in the death of her parents within a fortnight of each other, to whose comfort she had for so many years devoted herself with a tenderness and sympathy which formed a marked feature in her character.

Through these afflictions she was sustained by an unwavering faith in the loving care of her Heavenly Father, so that although possessed of a peculiarly sensitive mind, she never lost the bright and cheery bearing which won for her many friends, and by which the young were especially attracted.

Thus was she able to "*adorn*" the doctrine of her God and Saviour.

In connection with a constant habit of plain speaking and straightforwardness, Lucy Candler's manner was at times somewhat quick and abrupt,

but underneath this defect there lay such evident unselfishness and love of truth, that she secured the deference and esteem of her neighbours of every class; and, as has been remarked by one of her dearest friends, this “quick manner was wonderfully softened down by the deepening of her Christian character.”

Her untrammelled mind and generous sympathy with every aspect of truth, enabled her to form intimate Christian friendships with persons not of her own religious denomination; she thus acquired a breadth of charity, and a Christian liberty as to non-essential forms, which at times led her, in matters of church discipline, to see things from a rather different point from some of her friends, whose views were bounded by a nearer horizon than her own; yet as an Elder, and as Clerk to her Monthly Meeting, she ever marked her unwavering loyalty to the distinctive principles of Friends.

During the last nine years of her life Lucy Candler resided in a picturesque home of her own from which she writes:—“I want thee very much to come and see where and how I live, for I so much enjoy my sweet home and rural life. I have all that heart can wish, and a great deal more than I deserve; but our ever-loving and

merciful Father has, and does, wonderfully care for my temporal wants, and supplies my spiritual need, to my astonishment and great admiration. The simple and hospitable way in which she often welcomed to her cottage-home the young men of Norwich Meeting, in whose truest welfare she felt a deep interest, will be long remembered by some. Towards her servants also she always exercised great care. One of them, writing since her death, says, "She was indeed a great help to me, and often have I felt the power of her prayers; and I feel that she was the means of bringing me close to my dear Saviour."

In the Tenth month, 1879, she was somewhat suddenly withdrawn from her active life by great bodily weakness, and she continued in this state till her death, seven months later.

Throughout this illness she evinced the greatest patience and cheerfulness; trusting solely in Jesus, she seemed "always rejoicing," remarking to her brother on one occasion, "I have everything I want; I have nothing to pray for; I can only praise."

To her friends at Wymondham, with whom she had met in public worship for many years, she sent the message, "Tell them I am resting in my Father's arms."

A few weeks before the final summons came, she spoke of the clear visions that had been granted to her of her Saviour's presence, saying that she had *seen Him* standing by the bedside, and that she therefore *knew* that He was watching over her. This was not the effect of disease, nor of an excited imagination ; for, although "the outward man was perishing, the inward man was renewed day by day," the mental faculties being at this time in no way impaired.

The heavenly visions thus granted to the longing soul were in true unison with the realistic form of her Christian faith, the faith described by Wesley :—

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"Faith lends its realising light,
The clouds disperse, the shadows fly ;
The Invisible appears in sight,
And God is seen by mortal eye."

Although speaking at times as to the possibility of partial recovery, the termination of her life upon earth was near. On the afternoon of the 18th of Fifth month she became suddenly unconscious, and continued so until seven o'clock in the evening of the 20th, when "the silver cord was loosed," and her spirit returned "unto God who gave it."

“That solemn Thursday evening can never leave my memory,” writes a dear friend of hers, a clergyman’s wife, who was present at the close; “how sweetly your dear aunt slept in Jesus! Do we not rejoice for her?”

JASPER CAPPER, 71 10 3 mo. 1880
Birkenhead.

ISAAC CARROLL, *Cork.* 52 7 9 mo. 1880
Son of James and Susanna Carroll.

JANE CARTER, 91 31 3 mo. 1880
Brookfield, Borris in Ossory.

SARAH CASH, *Coventry.* 86 13 10 mo. 1879
Widow of Joseph Cash.

SARAH CASSON, 81 16 10 mo. 1879
Thorne, near Doncaster.

WILLIAM CHANDLEE, 53 30 6 mo. 1880
Dublin.

JOSEPH CHAPMAN, 77 23 5 mo. 1880
Brighthouse.

JONATHAN CLEGG, 78 16 2 mo. 1880
Morley, near Leeds.

ANN CLEMESHA, 64 22 8 mo. 1880
Ulverston.

JOSEPH CLIBBORN, 67 2 4 mo. 1880
Clonmel.

MARGARET CLIBBORN, 62 31 10 mo. 1879
Clonmel. Wife of Joseph Clibborn.

MARY COLCOCK,	70	9	5 mo.	1880
<i>Canterbury.</i>				
WILLIAM COLLINS,	85	21	2 mo.	1880
<i>Claydon, near Banbury.</i>				
WILLIAM CRAGG,	77	25	12 mo.	1879
<i>Wyresdale, Lancaster.</i>				
WILSON CREWDSON,	47	20	7 mo.	1880
<i>Coley Hurst, Reading.</i>				
JOSEPH CROSFIELD,	58	15	12 mo.	1879
<i>Reigate.</i>				
CHARLES JAMES CRUICKSHANK,				
<i>Glasgow.</i>	34	25	4 mo.	1880
ANN ELIZA DALE,	77	21	12 mo.	1879
<i>Darlington. A Minister. Widow of David Dale.</i>				
EDWARD DALE,	8	12	11 mo.	1879
<i>Great Ayton. Son of William Dale.</i>				
MARY DARBYSHIRE,	75	22	11 mo.	1879
<i>Pendleton. Widow of William Darbyshire.</i>				
HETTIE HADWEN DAVIES,	2	4	3 mo.	1880
<i>Cardiff. Daughter of Rice and Hester Davies.</i>				
ARTHUR JOSEPH DELL.	1½	7	5 mo.	1880
EMMELINE DELL,	4 m.	9	5 mo.	1880
<i>Charlbury. Children of Francis and Sarah L. Dell.</i>				
WILLIAM NEALE DICKENSON,				
<i>Mountmellick.</i>	62	12	11 mo.	1879
JAMES DIX, <i>Bristol.</i>	73	22	8 mo.	1880

ALICE SWINBURN DIXON, 2½ 31 3 mo. 1880
Great Ayton. Daughter of George and Martha
 Ann Dixon.

ELIZABETH DODD, 88 27 12 mo. 1879
Warwick. Widow of John Dodd.

HANNAH DONBAVAND, 88 13 2 mo. 1880
Bradford.

THOMAS DOYLE, — 16 10 mo. 1879
Sandhurst, Victoria. Son of the late Thomas
 and Isabella Doyle.

CAROLINE ESTHER DUNNING,
Middlesborough. 27 22 7 mo. 1880
 Daughter of John and Priscilla Dunning.

THOMAS EDMUNDS, 48 29 5 mo. 1880
Clavering, near Stanstead.

JOHN ELIOTT, *Liskeard.* 64 19 11 mo. 1879
 A Minister.

“Blessed are those servants whom the Lord
 when He cometh shall find watching.”—Luke
 xii. 37.

We believe that these words were applicable
 to our dear friend John Eliott, who has been
 called away from a position of much usefulness in
 civil and religious society, in which he was
 enabled to exercise an influence for good, and
 to adorn the doctrine of God his Saviour. His
 vacant place is deeply felt in a large circle; but, in

the remembrance of his bright example, we feel that "he being dead yet speaketh."

He was the eldest son of John and Mary Eliott, of Liskeard, and was born there in 1815. The divine blessing attended the watchful training of his parents, and it might be said of him that he feared the Lord from his youth.

The consistency and cheerfulness of his Christian character had an attractive influence, not only in the domestic and social circle, but in his daily transactions of a more public character. He took an earnest part in the Temperance movement from its commencement, and identified himself with other efforts calculated to promote the moral and religious welfare of the people, especially those of his native town and the surrounding neighbourhood, in which he took a deep interest.

He was much attached to the principles of Friends, believing them to be in accordance with the teaching of the New Testament. He was diligent in attending our meetings for worship and discipline, being careful, in making business engagements, so to arrange, if possible, as not to prevent his being present at the mid-week meeting for worship. With his friends in public, in the family, in the social circle, as well as in

private retirement, he loved to wait upon the Lord for a renewal of strength, with prayer and thanksgiving, worshipping Him through Jesus Christ.

He rendered much active and willing service in the Church; for many years filling the offices of Overseer and Elder, in which his sound judgment was much valued by his friends. During the latter years of his life he was often heard in ministry and prayer; never at much length, but with deep feeling, and with a reverent sense of the solemnity and privilege of the service. But it was in the ministry of daily life that our dear friend's character especially shone; his humble circumspect walk, his genial manner, the gentleness, kind consideration and love which marked his intercourse with others, and the delight he felt in doing good as he had opportunity, bore witness to his being a disciple of Him who left us an example that we should follow His steps. In his public duties and daily engagements he was brought into contact with many of different classes, to whom he was often enabled, with beautiful Christian tact, to speak a word in season with reference to their temporal, and especially their eternal welfare. His care in endeavouring to give conversation in the social circle a profitable

turn, was also very instructive ; and occasionally the feeling of religious interest in his heart for those around him was so powerfully awakened, that under the constraining influence of divine love, he was enabled to draw near the throne of grace in vocal supplication for others.

When from home at the sea-side where there was no Meeting of Friends, and he found a few others who like himself and family were making a temporary stay in the neighbourhood, he enjoyed uniting with them in a meeting for Divine worship, which was often held at his lodgings, and to which he not unfrequently invited those who had once been connected with the Society ; and these occasions are recurred to as seasons of spiritual refreshment and edification.

He was a lover of hospitality, and felt it a privilege to entertain those who had left their homes in the service of their Lord. With disinterested kindness and delicacy of feeling, he often rendered seasonable help to those in straitened circumstances. He was also liberal to the poor, by whom he was much beloved, and his calls on the fatherless and the widow, the sick and the sorrowing, were often cheering seasons of religious sympathy and prayer.

While feeling the duty of upholding the

banner which has been given to us as a Society, especially as regards the freedom of the Gospel ministry, and the spirituality of true worship, he enjoyed uniting, as far as possible, with sincere Christians of every denomination, extending to them the right hand of fellowship, and endeavouring, with them, to attract wanderers to the fold of Christ.

He opened his house freely for religious and philanthropic purposes, and many gatherings there are remembered, which were hallowed by a precious sense of the divine presence, and sweet Christian communion.

As a man of business, and also in the part he felt it right to take in politics, he beautifully maintained the Christian standard. It has been said that "the testimony most needed at the present time, both by the Church and the world, is in the direction of faithful adherence on the part of business men in their daily practice to the religion they profess. It was as our dear friend was enabled in this way to let his light shine before men that his influence for good was felt, and he gained the esteem of all classes.

Under a sense of Christian responsibility he entered into the political interests of the day ; he believed that Christians had an important duty

to perform in municipal and national affairs, and that they should do their part in endeavouring to promote good government, the great questions affected by the laws of the country showing how essential it is that such should publicly uphold "the righteousness that exalteth a nation."

Feeling it to be a call of duty, he accepted the office of Mayor, which he filled for two years, earnestly desiring to exercise the influence which such a position gives for good. A few weeks after his appointment as chief magistrate, under a deep sense of divine requiring, he went to a public prayer meeting which was largely attended, where he was enabled with much earnestness and brokenness of spirit to pray for the inhabitants of his native town, and the surrounding neighbourhood. It was a very impressive occasion ; the spirit of supplication was so evidently given him, and near access granted to the throne of grace.

In entertaining the members of the Council and the magistrates at his house, he provided no intoxicating beverages, thus carrying out the practice of everyday life, not to supply or offer to others a drink which when taken in moderation is attended with danger, and the use of which is fraught with so much evil.

During his mayoralty there was a contested parliamentary election, in which, from his position, he had in some respects to take a prominent part. In the midst of the party excitement which prevailed, our dear friend could acknowledge that he felt "kept as in the hollow of the divine hand."

Not long before this, he had a serious illness during a visit to Bath, which proved a memorable season of spiritual blessing, in which the chamber of suffering was hallowed by a precious sense of the divine presence, and the unspeakably comforting assurances were given him with much clearness—"Fear not, for I have redeemed thee, I have called thee by thy name ; thou art Mine." "I am thy shield, and thy exceeding great reward." "I will never leave thee nor forsake thee."

From this time his sphere of Christian usefulness seemed enlarged, and he appeared increasingly diligent in the service of Him whom he loved, and desired faithfully to follow. It was remarked that he went in and out among his fellow townspeople as "a living epistle, known and read of all men."

Christian integrity and truthfulness were striking features in his character. He was particularly guarded in his expressions, and dis-

couraged in others, as well as avoided himself, the exaggerated statements in which many are prone to indulge in the freedom of conversation.

He loved little children and enjoyed the company of the young, over whom he exercised a powerful influence for good, showing them by his bright genial countenance, and happy smile, as well as by many a helpful word spoken in season, how blessed a thing it is to serve the Lord.

Passages of Scripture were often presented to his mind with much sweetness and power on first awaking in the morning, the remembrance of which proved helpful to him in the trials and duties of the day. He seemed to realise in his experience the lines :—

“ Give Him thy first thoughts then : so shalt thou
keep
Him company all day, and in Him sleep.”

He deeply felt that the mere profession of sound doctrine would not avail to the salvation of the soul ; that obedience must keep pace with knowledge ; and that sanctification of heart and life is the indispensable fruit of living faith in Him, through whose precious blood we have redemption.

It grieved him to see Quakerism professed in dryness and formality. He believed it to be the faithful carrying out of the principles taught by our blessed Saviour, and that without the baptism of the Holy Spirit, and the nourishing of the soul with that bread which cometh down from Heaven and giveth life to the world, it was of little value.

To the miseries and sinfulness of war he was keenly alive, and at his last Quarterly Meeting, which he attended with an effort which few understood, he spoke with deep concern of the low state of morality prevailing in the nation, and in tones of earnestness not likely soon to be forgotten, of the duty devolving on us in bearing a faithful testimony against all war, and of upholding the Christian standard in political and commercial affairs.

During the summer of 1879 it became evident that the health of our dear friend, which had for some time been failing, was very seriously affected. While fully realising the uncertainty of life, he was enabled calmly to fulfil, as strength permitted, his usual duties, with the desire that the little remaining time might be diligently occupied in his Master's service.

About a fortnight before his decease he

attended his own meeting for the last time, in which he was engaged in earnest prayer for its different members, desiring that all the discipline of life might tend to their advancement in the journey heavenwards. A few days after this he was withdrawn from active engagements by increased illness, and suffering days and nights were appointed him ; but the patience and submission which he manifested were very beautiful and instructive. When in much pain, he said, "We must not question the dealings of the Almighty, or say, 'What doest Thou?' This dispensation comes from His beautiful hand." On one occasion he remarked, "The swelling of Jordan is a proving time ;" at another, he said that he felt as if his work was done, and if it were the Lord's will he longed for a speedy release. He prayed that from the heart his beloved ones as well as himself might be enabled to say, "Thy will be done." He wished them to remember what a joyful change it would be to him, and that they must think of him as walking the golden streets ; he felt that underneath were the everlasting arms. A friend whom he valued called to see him, and they talked together of Him who is our refuge and strength, a very present help in trouble. It was a privilege to be present. In intervals of

ease he was often engaged in prayer and praise. He said that songs of praise seemed given him, and he asked that He who had been the God of his childhood, of his youth, and of his middle age, would enable him now, in the evening of life, to honour Him to the end. He spoke of the careful parental training he had enjoyed, and of his great responsibility for such a privilege. He also gratefully referred to help he had received in the right direction from his beloved and honoured uncle John Allen. When it became known that he was suffering from increased indisposition, a large number of persons, prompted by affectionate interest, came to enquire for him. He received one after another in his own pleasant way, and seemed much to enjoy the opportunity of manifesting the Christian love he felt for them and their families. The proofs he gave of his tender consideration for those whom he was about to leave were touching and beautiful.

On First day, the 16th of Eleventh month, a severe fit of coughing came on, followed by an alarming attack of difficult breathing attended with pain, which lasted for some hours, and was very distressing to witness. From this he only rallied in a small degree, and at times afterwards

he was not quite conscious ; but occasionally the comfort was still given of hearing words of love, instruction, and consolation from his lips. Once in a time of much suffering he said, "Though He slay me, yet will I trust in Him." At another time,—“ Beloved, think it not strange concerning the fiery trial which is to try you ;” and some hours afterwards, — “ Neither shall the flame kindle upon thee.” He said, “ I have a good hope, but I want to experience more of the light of the Lord’s countenance.” Later in the day he looked up with an expression radiant with holy joy, and repeated the promise—“ I will never leave thee, nor forsake thee ;” adding “ I *will* cling to that.”

While suffering from weakness and weariness, he spoke of being favoured to enjoy a sweet time, and afterwards said, “ I think I feel already a little inside the gates.”

Then he spoke of the love he felt towards everyone, especially mentioning the members of his own Quarterly Meeting, desiring that the assurance might be given them of his love, and that he was resting upon the Rock.

In great suffering he prayed, “ Come, Lord Jesus, come quickly ; even now, if it be Thy holy will, wilt Thou receive me into Thy heavenly

kingdom of rest, and peace, and joy." Being reminded of the words, "Thou art with me," he sweetly responded, "Yes, Thou art with me."

On Fourth day, which was his last day on earth, receiving the assurance that heaven was thought to be very near, he said "That is beautiful ;" and as night drew near, through the mercy of Him who loved him to the end, he was permitted peacefully to enter the desired haven, to be for ever with the Lord.

The funeral was large and representative; and the presence of the member of Parliament for the borough, the Mayor and Corporation, the archdeacon, and some of the clergy, and the various nonconformist ministers and leading individuals of the town, besides large numbers of the sorrowing poor, was a striking tribute to the universal esteem and love with which he was regarded. The remains were borne to the grave by eight of the oldest members of the Liskeard Temperance Committee, with whom he, as president of the society, had worked for so many years. It was a solemn and memorable occasion, and earnest prayer arose from mourning hearts, that others might be raised up to fill the vacant place of him who had served his generation

according to the will of God, and had fallen asleep.

The member for Liskeard, who addressed his constituents that evening, in alluding to the loss they had sustained, said, "He too had lost a friend, unflinching in his opinions, steady as a rock in his belief, but at the same time full of kindness for those who differed from him. One thought crossed his mind with something like anxiety ; did the new generation promise to be rich in men like him, staunch, sincere, amiable, excellent ? He hoped so ; he believed that his influence would not cease with his life, and that his works would live in the minds of those who knew him, and would pass on to others. Then they might say that in the far future, he had about him a mightier convoy, a more illustrious assemblage, even than that great and remarkable crowd of strangers, kinsmen and townsfolk, of all classes and all creeds, of gentle and of simple, that assembled about the open grave of John Elliott."

ANNE ELIZABETH ELLIOTT, 28 7 10 mo. 1879

Bessbrook. Wife of Joseph Elliott.

EDWARD SHIPLEY ELLIS, 62 3 12 mo. 1879

The Newark, Leicester.

ELIZA ELLIS, 54 26 11 mo. 1879

Belgrave, Leicester.

WILLIAM ELSTRIP,	77	14	11 mo.	1879
<i>Bradford.</i>				
CHARLOTTE EVANS,	87	11	5 mo.	1880
<i>Bradford.</i> Widow of Samuel Evans.				
SAMUEL BIRCHALL EVELEIGH,				
<i>Prestwich, Manchester.</i>	63	24	8 mo.	1880
CAROLINE FARDON,	83	21	1 mo.	1880
<i>Cheltenham.</i> Widow of Joseph Fardon.				
ISAAC FARRER, <i>Kendal.</i>	55	29	1 mo.	1880
JOHN FARRER, JUN.,	30	20	9 mo.	1880
<i>Kendal.</i>				

ELIZABETH FAYLE, 91 4 7 mo. 1880
Rathmines, Dublin. Widow of Joshua Fayle.

Elizabeth Fayle survived her husband nearly twenty-five years, after a happy married life extending over a period of more than forty years. The words which we find in the fifth chapter of Job seem very applicable to her:—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Patience had her perfect work, then the Lord took her to be for ever with Himself. Surely she had need of patience to bear without a repining word the gathering infirmities of so many years. When alluding to some recent accession of weakness she said, "But it is all right." Truly she could say with the Apostle Paul, "Though our

outward man perish yet the inward man is renewed day by day.

She was remarkably strong and active up to fourscore years. From that time each year brought additional weakness of body, yet her mind remained clear and vigorous. She was, as one expressed it while looking at her as she lay in her last long sleep, "a wise woman." She was wise in that she chose the Lord for her portion in very early life, when only fifteen years of age. Although those most intimate with her knew her to be a disciple of the Lord Jesus, yet she was so exceedingly reserved with regard to her religious experience, that it was only during the last few months of her life that she definitely spoke of the time of her conversion, saying emphatically, when speaking of the Lord Jesus, "I have known Him for seventy-seven years."

Her constant testimony in looking back on her long life, chequered by many trials was, "Surely goodness and mercy have followed me all the days of my life." Her favourite hymn was,—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

She adopted every line of this hymn as her

own, for she felt it just suited her, being the expression of her soul's need. She learned it by heart on first meeting with it, repeating it again and again, sometimes softly to herself, sometimes aloud ; and always kept a copy in her pocket to refresh her memory should she forget a word. She was especially pleased with the well-known story of a poor boy, deemed simple, who on proposing to join a particular sect, was questioned by the minister, in order to see if he understood their distinguishing religious views ; and as he was found entirely ignorant on these points, the minister said, " Oh, Joe, you know nothing." " Oh, I do sir, I know a great deal ; I know that I am a poor sinner and nothing at all, but Jesus Christ is my all in all." If she heard any expression bordering on self-conceit, she was apt to say, " That is not like poor Joe ; he was a poor sinner and nothing at all, but Jesus Christ was his all in all."

For about two years previous to her death, her sight gradually failed for both reading and working, which to her was a sad deprivation ; but she much enjoyed being read to, until the last few weeks of her life, when she was unable, from extreme weakness, to listen for more than a short time. On being asked what

portion of Scripture she would like to hear, her reply was, "Just something our Saviour said." The 14th chapter of St. John was selected, and almost the last words of Scripture she heard repeated were the first verses of this chapter—"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

It often appeared to one of her daughters, who was her close companion, that in her experience were verified the words of the Psalmist, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." And after her death these words were found written in her pocket-book.

On Seventh day morning, the 3rd of Seventh month, unconsciousness gradually came on, accompanied by great difficulty of breathing, which continued till First day night, when she passed away. On the 8th of Seventh month her remains were laid in Temple Hill Cemetery, to await that day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

JENEPPER FISHER, 33 14 11 mo. 1879

Wetherby. Wife of John G. Fisher.

REUBEN J. FISHER, *Belfast*. 72 22 3 mo. 1880

DAVID FLETCHER, 67 17 12 mo. 1879

Castleton.

HUGH ROUCKLEIFFE FOLLET,

Weston-super-Mare. 17 3 5 mo. 1879

Son of Thomas and Elizabeth Follet.

(This name appeared in last year's volume.)

This dear youth was called at the early age of seventeen to quit this world. His illness, of ten months' continuance, was attended with great suffering, borne with Christian patience and cheerful submission. He felt persuaded, from the commencement of his illness, that he should not recover; but the sweet peace and quiet joy which were manifested in his countenance and demeanour, told of faith in a crucified and risen Lord, and might have led those about him to suppose that no suffering was his portion. The constant presence and companionship of his Saviour quite seemed to absorb his thoughts by day and night, and even in his dreams. Fully conscious that he was marked for another world, he was enabled to look death in the face without fear, his trust being firmly placed in Him who had conquered death and the grave. From a young child he had chosen the better part, and now the sheaf was ripe, and the great Husbandman

gathered it into His garner. His departure from this world was very sudden, and he entered into rest without a death-pang.

Should this little notice meet the eye of any of his young acquaintances, may it lead them to cast in their lot with the righteous, and earnestly strive after their everlasting welfare.

SARAH FORSTER, 81 14 9 mo. 1880
Tottenham. A Minister.

“The memory of the just is blessed.”

It was with mingled feelings of thankfulness for this beloved Friend's entrance into eternal rest, and tender and touching memories of what she was as a Christian and as a sympathising friend and wise counsellor, that her friends assembled at Winchmore Hill to follow her body to the grave in the sure and certain hope of a blessed resurrection, and with the renewed conviction that “Blessed are the dead which die in the Lord ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

Sarah Forster was the last of a noble band of brothers and sisters whose name is a household word among Friends on both sides of the Atlantic. She shared largely in the benevolence of heart, the tender sympathy for human

suffering, and the life of Christian usefulness, which were the valuable characteristics of this honoured family ; and she united with them in their various Christian labours, in the work of the Bible Society, in the promotion of education, in the reformation of prisoners, and in the abolition of slavery. She was of a diffident and retiring disposition, and was eminently clothed with the beautiful garments of humility and Christian love. Whilst tenderly attached to her own home circle, her sympathies were by no means confined to them. Many were the sorrowing hearts with which she sympathised, the lonely ones whom she visited and welcomed to her home, and whom she helped and cheered by her wise counsel and loving kindness.

She possessed a clear and sound judgment ; and though her diffidence made it difficult to her to stand forth in public as a witness for her Lord, yet, as a minister of the Gospel, her gift was a valuable one. Her addresses were seldom long, but were accompanied with much of the unction of the Holy Spirit. She bore a faithful testimony to the truth as it is in Jesus, and to the fundamental doctrines and holy precepts of the glorious Gospel of the blessed God ; the lost and ruined condition of man in the fall ; the full and blessed

redemption offered to him through the propitiation and atoning death on the cross of our Lord Jesus Christ ; the blessedness of His ever-living intercession at the right hand of God for us ; and firm was her belief in, and testimony to, the necessity of a full submission to the regenerating power and purifying baptism of the Holy Spirit, and to His immediate and perceptible guidance of His people in their daily lives and appointed paths of service for the Lord.

Her memory is very fragrant and precious to those who knew her intimately, and who loved and honoured her. To these she being dead yet speaketh. Her last days were full of Christian peace, and hope and love. In the feebleness that attended the sinking of natural life, her thoughts were all in Heaven, and she seemed almost to be gathered there in spirit before life's silver cord was finally loosed, and the golden bowl was broken.

Her nephew, W. E. Forster, and his wife tenderly ministered to her in her declining years by loving attentions and intercourse, her niece being with her in her last hours.

The gathering at her home at the Green, Tottenham, on the evening of her funeral, was a time of much tender feeling, and Christian inter-

course. It was probably a last visit to that dear well-known home ; and hearts were drawn out in loving sympathy with her surviving relatives who were so near and dear to her.

In closing this heartfelt testimony to her memory, and to what she was by the grace of God, the Scripture language is brought to remembrance, as conveying the lesson which her life, and the lives of the Forster family leave to survivors,—“ Whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever.”

The last of a household band is gone,
Who loved and feared the Lord ;
Who walked in Wisdom's pleasant way,
According to His word.

Fragrant their memory ! Sweet the thought !
This now united band
Are gathered all to heavenly rest,
And now together stand,

Among the ransomed and redeemed,
Before the throne of God,
Singing redemption's blessed song,
Washed in their Saviour's blood.

To us, still pilgrims here below,
Their voices seem to say :—
Hold fast the faith of Christ our Lord,
And walk in Wisdom's way.

A. S. A.

HENRY FOWLER, 56 24 1 mo. 1880
Woodford, Essex.

RACHEL COOKWORTHY FOX,
Exeter. 87 23 12 mo. 1879
 Widow of Robert W. Fox.

REBECCA FOX, 79 30 6 mo. 1880
Great Ayton. An Elder. Widow of David Fox.

“ The trying of your faith worketh patience ;
 but let patience have her perfect work, that ye
 may be perfect and entire, wanting nothing.”

The subject of this brief sketch would have
 been the first to disclaim the assertion that this
 injunction of the Apostle was, even in a small
 degree, fulfilled in her. Yet those who knew her
 best through a long life, compassed, as all our
 lives are, by human frailty, and saw the mellowed
 ripeness of her declining years, and the cheerful
 resignation with which she bore the pain and
 weariness of a long illness, can testify that, through
 the help of her Heavenly Father, this was, in a
 great measure, her happy experience.

Rebecca Payne was the daughter of James
 and Susanna Payne, of Southwark, and was born
 in the year 1801. With the exception of four
 years spent at Ackworth School, her early life was
 passed in London, unmarked by much of incident,
 until her twenty-first year, when she was brought

into great sorrow by the sudden death of her mother, to whom she was tenderly attached. Many had been her little acts of self-denial to add to the comfort of this beloved parent, and she has been heard to say that she never remembered having wilfully grieved her. No wonder then that her removal made a deep impresson on her mind, and led her to enter into renewed covenant with the Lord to serve Him with increased dedication.

Soon after this she removed to Dewsbury, as assistant to a Friend in his business, and in 1829 was united in marriage with David Fox of that town, who was then left with the care of five motherless children. In contemplating this step she felt that union with one of integrity and uprightness was more to be desired than worldly position; and being often sensible of her need of wisdom, she earnestly craved ability to fulfil the important duties now devolving upon her. Her energy and executiveness found ample scope; and, though surrounded by many cares, both husband and wife strove to be dilligent in their social obligations, and above all things to be faithful to their God. It is instructive to remember their regular attendance of meetings, both on First days and during the week, and how nothing was allowed to hinder this willing service for their Lord; and

how binding and full of import to them were the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Rebecca Fox became an active and valued member of her Monthly Meeting, and filled the offices of Overseer and Elder to the comfort and satisfaction of her friends. Possessed of sound judgment, her counsel was truly helpful, though her natural diffidence led her to entertain a humble opinion of her own ability.

In 1871 D. and R. Fox removed to Ayton, that they might be near some of their married children : but only six weeks after they had made this change David Fox was somewhat suddenly removed by death.

Rebecca Fox bore her last long and suffering illness with cheerful resignation, sometimes remarking that perhaps He who knew her best saw the need for further discipline ; and that she desired to be patient till His work was thoroughly accomplished. Ever forgetful of self, her busy fingers were employed, as strength permitted, in little ways of thoughtfulness for those she loved, and the remembrance of the quiet cheerfulness of her sick chamber will long be cherished by those who were privileged to attend her.

For several weeks she was unable to lie down

on account of the difficulty of breathing, and after a severe attack of faintness it became evident to those around her that her strength was giving way, bringing with it to her a feeling of solemnity, not unmixed with joy. She said one morning that the end was drawing near, and that the little verse kept recurring to her mind,—

“One sweetly solemn thought
Comes to me o’er and o’er;
I am nearer home to-day,
Than I ever have been before.”

On one of her children saying that soon the welcome words, “Come, ye blessed,” would be heard, she replied, “Oh joyful sound! Oh joyful sound! I wait in deep humility.” She then mentioned several of her friends by name, also some of her grandchildren, and said, “Oh, if only *all* would be willing to give their *whole hearts* to the Lord, He would pour out such a blessing there would scarcely be room to receive it.

One or two days more of patient waiting were permitted her, and a few hours before the close she distinctly whispered,

“Kept in the hand of the Lord.”

Thus relying solely on the mercy of God in Christ Jesus, her purified spirit was released to be for evermore with Him.

THOMAS GALLEWAY,	84	7	3 mo.	1880
<i>Leeds.</i>				
WILLIAM GARDINER,	27	23	2 mo.	1880
<i>Limerick.</i>				
MARY ANNE GARRATT,	60	20	5 mo.	1880
<i>Blackrock, Dublin.</i>				Daughter of Wm. Garratt.
ROBERT GRUBB GATCHELL,				
<i>Rathmines, Dublin.</i>	76	7	2 mo.	1880
OSWALD HENRY GILKES,				
<i>Middlesborough.</i>	23	23	11 mo.	1879
Son of Edgar and Emma Gilkes.				
SARAH GLAISYER,	67	12	6 mo.	1880
<i>Brighton.</i>				
PHEBE GOOSE,	92	17	11 mo.	1879
<i>Braintree, Essex.</i>				
DEBORAH GOUGH, <i>Dublin.</i>	71	3	1 mo.	1880
Widow of Josiah R. Gough.				
HELEN S. GRAHAM,	2 $\frac{1}{4}$	11	5 mo.	1880
<i>Foxrock, Dublin.</i>				Daughter of John Graham.
WILLIAM GRAY,	68	31	1 mo.	1880
<i>Pollokshields, Glasgow.</i>				An Elder.

It might be most befitting the humility of character of this dear friend should his name only be recorded here ; but we see a sweet lesson from his life which we should wish to point out. His was a daily walk with God ; and his self-denying life was the life by faith in the Son of

God. He was a cheerful, intelligent companion, a faithful friend, a liberal giver, and a kind and judicious helper of the poor and needy.

His attachment to the principles of Friends was strong, and he was a valuable member of his own meeting and of the Society at large. He took much interest in its business affairs, having been Clerk to the various meetings in succession, and at the time of his death he was Clerk to the General Meeting, also to that on Ministry and Oversight ; and it was a touching token of the uncertainty of time to find his minutes ready to be entered in the book when his hand could no more guide the pen.

He had occasionally spoken in meetings for worship ; but it was not in *words* that his testimony was given, for the prevailing characteristic of his life was LOVE, an emanation from the divine love. His was the charity that “suffereth long and is kind . . .” that “thinketh no evil ;” that “rejoiceth not in iniquity, but rejoiceth in the truth ;” that “beareth all things, believeth all things, hopeth all things, endureth all things ;” that “NEVER FAILETH.” He was always ready to make excuses for the faults and failings of others, and tried to soften away any harsh judgment or opinion ; his own humility giving him the opportunity of gentle suggestion and persuasion, which

often prevail when stronger methods of argument fail.

His illness was short and painful, but though in the end there was no time for preparation, it was not then needed; his life had been the preparation, and that which is perfect had come; that which is in part was done away, and then the joyful seeing face to face and "knowing even as he is known."

SAMUEL GREEN, 66 21 6 mo. 1880
Hillsborough.

ANNA GRUBB, *Clonmel.* 67 26 4 mo. 1880
Daughter of the late Thomas and Hannah Grubb.

ARTHUR GRUBB, 36 5 5 mo. 1880
Westminster. Son of Thomas Grubb.

BARCROFT HAUGHTON GRUBB,
Cahir. 69 25 12 mo. 1879

JOHN EDWARD GRUBB, 1½ 9 2 mo. 1880

HANNAH GRUBB, *Sudbury.* 3 w. 5 11 mo. 1879
Children of Thomas B. and Sarah Grubb.

CAROLINE GURNEY, 55 17 5 mo. 1880
Bristol.

HENRY HADWEN, 62 19 2 mo. 1880
Lancaster. An Elder.

CLARA EDITH HANNA 12 9 7 mo. 1880
Belfast. Daughter of Thomas A. and Margaret J. Hanna.

ANN HARDY, <i>Highflatts.</i>	65	14	2 mo.	1880
CONSTANCE HARRISSON,	27	2	12 mo.	1879
MARY ELIZABETH HARRISSON, <i>Braintree.</i>	20	13	8 mo.	1880
Daughters of J. O. Harrisson.				
MARY HARTLEY, <i>Kendal.</i>	74	10	2 mo.	1880
ELIZABETH HARVEY,	71	26	2 mo.	1880
<i>Dublin.</i> Wife of Joshua R. Harvey.				
FRANCIS HARVEY, <i>Cahir.</i>	70	29	9 mo.	1879
HANNAH FISHER HARVEY, <i>Cahir.</i>	63	11	10 mo.	1879
Widow of Francis Harvey.				
HENRY HARVEY,	65	5	12 mo.	1879
<i>Barnsley.</i>				
WILLIAM HARVEY, <i>Cork.</i>	91	13	3 mo.	1880
JOSEPH HAUGHTON,	73	17	8 mo.	1879
<i>Ferns, Ballintore.</i>				
JAMES PLAYER HEATH,	58	22	1 mo.	1880
<i>Birmingham.</i>				
MARTHA HILL,	78	9	1 mo.	1880
<i>Great Yarmouth.</i>				
ANNE HILLS,	38	24	1 mo.	1880
<i>Stamford Hill.</i> Wife of Harris Hills.				
JOHN HOBSON, <i>Bessbrook.</i>	32	4	2 mo.	1880
DAVID SAMUEL HOBSON,	2	19	4 mo.	1880
MARY EDITH HOBSON,	6	5	5 mo.	1880
<i>Bessbrook.</i> Children of John Hobson.				

MARGARET HOBSON,	64	28	3 mo.	1880
<i>Armagh.</i>				
HANNAH MARIA HODSON,	67	9	2 mo.	1880
<i>Leeds.</i>				
SARAH HOLFORD,	79	10	12 mo.	1879
<i>Henley-on-Thames.</i>				
JOSEPH HOPKINS,	79	30	9 mo.	1880
<i>Brigg, Lincolnshire. A Minister.</i>				
WALTER BOWMAN HOWITT,				
<i>Heanor.</i>	13m.	5	2 mo.	1880
Son of Ebenezer and Alice Howitt.				
SAMUEL HULL, <i>Uxbridge.</i>	81	16	2 mo.	1880
MARY ANN HUNT, <i>Bristol.</i>	11 $\frac{1}{4}$	1	3 mo.	1880
Daughter of Theodore and Louisa Hunt.				

This dear child was born on the 26th of Twelfth month, 1868. With the exception of childish ailments, her health had been very good up to the time of her last illness, and her life was an unusually bright and happy one. She delighted in open-air amusements; liked working in her little garden, and was always intensely fond of flowers, never coming home from a country ramble without flowers, ferns, or a few choice ivy-leaves. Her love for dumb animals was frequently noticed, and any cruelty shown to them was a real trouble to her. At one time she was not very diligent in her lessons, but latterly

she made good progress, taking special interest in history. She early showed a taste for drawing and often said, "I mean to be an artist when I grow up, and paint beautiful pictures and flowers." An excellent memory was a source of pleasure to her, enabling her to learn readily many passages of Scripture and hymns. During the last summer she greatly enjoyed a visit to Ilfracombe, where she learnt a new hymn from Mr. Spiers, of the "Children's Special Service Mission," who was holding a series of meetings there. It was particularly applicable to her and the surrounding circumstances, commencing, "The world is very beautiful and full of joy to me." Her sweet voice was often heard trilling out the simple melody, but her friends little realised how soon she was to experience the truth of the concluding lines :—

"Then trials cannot vex me,
And pain I need not fear,
For when I'm close by Jesus,
Grief cannot come too near;
Not even death can harm me,
When death I meet one day,
For I will follow Jesus
All the way,"

Her happy disposition made her always willing to give way to her companions in their

little games, and she was a great favourite with her relations. How far the work of grace had progressed in her soul we cannot say; but we think there is abundant evidence that she had early given her heart to her Saviour, and endeavoured to work for Him, of which the following incidents are illustrations.

When not much more than four years old she spent a few days at the house of an uncle in the country. A member of the household, who was engaged in the distribution of tracts in the neighbourhood, took the child with her when making a round of visits. Whilst calling on an old woman, the dear child, who fully understood the object of the visit, put this question to her, "Do you love Jesus?" but did not obtain a satisfactory answer. An impression was however made, and the little questioner was not forgotten, but eagerly inquired for on subsequent occasions. The old woman, who has now gone to her eternal rest, confessed that this simple question had by the divine blessing, been a means of help to her soul; and her gratitude was evinced by small presents occasionally sent as tokens of remembrance. From the same person we hear that one evening, when putting her to bed, she felt a hot tear fall on her hand, and asked what

she was crying for. She replied, "I forgot to ask God to take care of papa and mamma when I knelt down. Will God forgive me?"

When she was about six years old, her parents received a visit of a few days from Robert Douglas, of Indiana, United States. One day he was telling them of his own little girl, who, when eight years old, in one of their meetings said, "I love Jesus, and I want you all to love Jesus." This little anecdote made a considerable impression on her, and she said, "That's what I shall do when I am eight years old."

Her devotion to her younger brothers and sisters was very strong. Her parents always felt safe in leaving them in her charge, and she was very patient and laborious in teaching her next brother and sister to learn short texts. With her older sister she spent a good deal of leisure time in printing and colouring appropriate texts on slips of paper. These they would take with them when out for their daily walk, and give them to other children they met with, or place them about in the hedges, hoping that they might prove a blessing to those who found them. The same was done with small books or tracts, which she was always pleased to purchase with her own pocket-money. A reference will be found further on to this mode

of showing love to her Saviour, in the words addressed to her sister, "Don't forget the texts and tracts." It is a source of consolation to remember that her love to Jesus was thus manifested, while at the same time there were failings to be seen. Of these she was also fully conscious, and she sought grace to overcome them. On one occasion not long before her last illness, she exclaimed, "Oh, I do try to be good, but it is no use; the more I try the worse I am : sometimes everything seems to go wrong." She was reminded that it was useless to try in her own strength alone ; to which she replied, " But indeed I did ask God to help me." She was always very sorry for wrongdoing, and ever ready to ask forgiveness of those around, not being able to sleep until her peace was made.

These evidences of the state of her heart and of her love to Christ, explain the calm beautiful faith with which she resigned herself to her Saviour when laid on a bed of suffering. She seemed to have no wish inconsistent with His will ; and young as she was, with life opening out before her, she never expressed any desire to recover, *unless God had some work for her to do.* She had done with earth at once, never doubting that there was a happy home ready for her ; but

she was evidently anxious that those she loved should follow her there.

The dear child attended Bristol Meeting on First day morning, Second month 8th, 1880, apparently in perfect health. In the evening she was engaged, as was so frequently her practice while her parents were away, in showing and explaining picture-books to the little ones, but every now and then spoke to the servant of not feeling well, and went to bed earlier than usual. She continued poorly through the night, and next morning, the pain becoming worse, the medical man who attended the family was sent for, and remedies were applied. As her disease did not yield to the treatment which had been used, a physician was called in on Sixth day, who considered recovery very uncertain, though not absolutely hopeless. This day she seemed to realise how ill she was ; but she was perfectly calm, telling her nurse she was "thinking what she had to tell mamma if she should die." The same day she said, "Don't cry, mamma ; I'm not afraid to die." After this, she never alluded to death except as "going home," "going there," "being with Jesus," &c. The pain was so continuous and severe that there was little opportunity for conversation or even thinking. One day her father asked if she

found comfort in thinking of the Psalms and other passages of Scripture that she had committed to memory. "No, papa," she replied, "I can't think, for these pains;" but on being asked if Jesus was helping her to bear them, she said, "Oh yes," without any hesitation. Sometimes she would say, "I can't bear it, dear mamma; do pray for me." For quite a week she had no sleep beyond a few minutes at a time, and the exhaustion was very great, so that only a few words could be spoken at once. On the 17th, the doctor found her in a sinking condition, and prescribed brandy and sal volatile. With great earnestness she exclaimed, "I must not take brandy; you know I'm pledged not." Being assured that it was quite right and necessary, she took it; but seemed uneasy until both her parents had satisfied her that she had not broken her pledge. The physician saw her again that day, after which she asked what the doctors thought of her. Being told that they considered her very ill, she replied, "Yes, but I'm very happy." She was asked if she did not want to get well, and answered, after a pause, "Yes, if God has any work for me to do for Him." Again, on seeing her mother crying, she said, "Why do you cry, mamma?" The answer was, "Oh, my

darling, you have been such a good little girl, it is hard to give you up ;” when she replied solemnly, “No, mamma ; I’m not good at all.” Another day she said, “Mamma, I want to tell you I’ve been naughty, and done things you never knew.” She then mentioned some things, small in themselves, but evidencing a very tender conscience. Being asked if she told Jesus, she said, “Oh, yes, long ago.” Once, when in severe pain, she said, “Won’t somebody pray for me ? I can’t ;” and at another time, after great suffering,—“I hav’n’t had my chapter read.” She was very solicitous for those around her, saying, “You will get quite worn out,” and, “I am sure you must be tired,” &c. She bore all with great patience, sometimes saying, “Oh dear, it is hard to bear this pain.” When the fever was very high, it greatly soothed her to have her hands and arms well sponged constantly ; and one day she said, “Oh, mamma, will there be nice large beautiful baths in heaven ?” She was reminded of the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. xxii. 1). The last two chapters of Revelation were read very frequently ; she evidently loved to think of the “holy city,” the “New Jerusalem.” At one time, speaking of

heaven and the loved ones already there, she said, "I shall know Auntie A., but I can't remember Auntie M. A. ; perhaps Jesus will take me to her." So simple, so childlike, so unquestioning was her trust.

During the last few days reading aloud appeared to soothe her, whilst she lay with closed eyes. Whenever a pause was made, the attendant thinking she was asleep, she would open her eyes and say, "Please go on ;" and that she was perfectly conscious of all was evident by her saying to any fresh reader (when such was the case), "That has been read before," and mentioning where the reading had been left off. Several of A. L. O. E.'s books were read through in this way.

On the 24th the terrible pain ceased, and some faint hopes were entertained of her recovery. About this time she said, "I almost think I shall get better." The exhaustion and weakness, however, increased daily, though at times she seemed to rally a little. On the 28th, she took leave of two of her sisters and one brother separately, telling them each to meet her in heaven. To her eldest sister she said on parting, "Don't forget the texts and tracts ;" while the last words to her brother were, "Never break your pledge, Freddie." She mentioned some of her little trea-

tures, asking her mother to put down on paper whom she wished them given to ; adding, " You must choose something for each of my nurses."

On the morning of First day, the 29th, she was very weak and sinking ; but at four o'clock in the afternoon she suddenly exclaimed, " I'm going, mamma ; I'm going." " Where, my darling ? " " To Jesus ; Oh ! I'm so happy, so happy, so *happy*." Being asked why, she replied, " Because I am going to heaven ; Jesus has come for me ; *I'm so happy*." The suffering and extreme weakness had previously prevented anything like a smile, but now her face was radiant with joy. She went on to say she could hear " the singing ; " " We're almost there ; " " Now we're there." Then, shaking her head, she added " No, not quite, but we are very near." Her father returning from his Bible class soon after the commencement of this ecstasy, hastened upstairs, as it was thought she would very soon be gone ; and on his entering the room she exclaimed, " Come quick, papa, I'm going." She held the hand of each of her parents, entreating them, her aunt and the servants, not to go away, or they would not " see her go ; " continually breaking into such exclamations as, " Oh, I'm so happy ; " " Tell everybody to love Jesus ; " " Tell the children to love

Jesus ;” “ Oh, I am so happy ; we are all going.” Her mother, thinking she might be wandering, said “ My darling, it is *you* who are going, not *we* ;” to which she replied, “ Yes, we are all going—*you* in a little while ;” in which she meant to include a reference to the two servants, whose Christian character she well knew. Her youngest sister being brought into the room, she said, with a bright sunny smile, “ Good-bye, True,* sister May is going to Jesus ;” and to a baby brother, whom she dearly loved, “ Good-bye, Walter, you’ll never know sister May.” Then with her eyes apparently fixed as on some object far away, she cried, “ Oh, I’m so happy ; it’s lovely.” On being asked what she saw, she said “ bright,” “ beautiful,” “ Jesus,” “ splendid,” drawing her parents close to her, as though anxious that they might see the glory which she was permitted to behold. The radiant expression, the clear voice, the beaming eyes, all told of perfect happiness. This never-to-be-forgotten time lasted rather more than an hour, and ended by her asking us to sing the hymn, “ Safe in the arms of Jesus,” in which she joined throughout. She asked for another, when “ Rock of Ages ” was

* Gertrude.

sung, and she attempted as before to join, but her strength failed long before the conclusion. Her father read, "Yea, though I walk through the valley," &c., and some more texts; then followed "Jesus, lover of my soul," "Around the throne of God in heaven," and "Abide with me," interspersed with several texts. After this the dear child became partly unconscious, but about eight o'clock roused up to say "good-bye" to her doctor, and then gave her mother a last embrace. Entire unconsciousness supervened, until, at a quarter before three on the following morning, her purified spirit was released, to enter into the fulness of that heavenly bliss of which such a glorious foretaste had been permitted her while still with us.

SARAH JACKSON, 69 29 5 mo. 1880

Tottenham. Widow of Samuel Jackson.

SARAH JACOB, *Waterford.* 79 11 6 mo. 1880

ELIZA JAMES, *Gloucester.* 55 4 4 mo. 1880

HENRY JAMIESON, 89 7 6 mo. 1880

Croydon.

SAMUEL ALEXANDER JEFFREY,

Oirencester. 75 20 5 mo. 1880

JOSEPH STANLEY JESPER,

Preston. 3 23 12 mo. 1879

Son of Thomas and Susanna Jesper.

ELIZA JOHN, <i>Bristol.</i>	59	24	6 mo.	1880
Wife of Thomas J. John.				
WILLIAM JOHNS, <i>Bristol.</i>	75	29	1 mo.	1880
SARAH JONES, <i>Brighton.</i>	51	19	5 mo.	1880
Widow of Obadiah Jones.				
RICHARD JOSE, <i>Tywardraeth, St. Austell.</i>	37	26	6 mo.	1880
LILIAN DAW JOSE, <i>Tywardraeth.</i>	6	23	4 mo.	1880
Daughter of Richard and Rachel Jose.				
ATCHINSON KANE, <i>Bessbrook.</i>	70	23	1 mo.	1880
ABIGAIL KEY, <i>Carlisle.</i>	80	12	6 mo.	1880
Widow of William Key, of London.				
ANN KNIGHT, <i>Southampton.</i>	72	9	9 mo.	1880
Widow of John Harvey Knight.				
HENRY COOPER KNIGHT, <i>Halstead.</i>	39	19	1 mo.	1880
Son of the late Samuel Knight, of Pontefract.				
JOHN MESSER KNIGHT, <i>Northfleet.</i>	67	4	9 mo.	1880
WILLIAM SANDERS KNIGHT, <i>Maldon.</i>	54	22	7 mo.	1880
Son of William and Katherine Knight.				
SARAH KNOTT, <i>West Houghton.</i>	82	16	4 mo.	1880

JOSEPH LAMB, <i>Moseley, Birmingham.</i>	73	11	3 mo.	1880
ELIZABETH LAWRENCE, <i>Taunton.</i>	70	13	12 mo.	1879
JANE LECKY, <i>Tramore.</i>	81	24	2 mo.	1880
ISAAC LEES, <i>Bolton.</i>	91	20	3 mo.	1880
JOHN LOBLEY, <i>Pudsey.</i>	85	14	2 mo.	1880
CHARLES LUCAS, <i>Brighton.</i>	87	4	3 mo.	1880
MARY ANNE LUCAS, <i>Darlington.</i> Wife of Arthur Lucas.	42	14	8 mo.	1880
WILLIAM MALONE, <i>Clonskeagh, Dublin.</i>	73	20	3 mo.	1880
MARY ANN MANN, <i>Bradford.</i> Wife of William Mann.	66	6	3 mo.	1880
CHARLES MARRIAGE, <i>Reigate.</i>	67	3	3 mo.	1880
JOHN MARRIAGE, <i>Chelmsford.</i>	69	14	1 mo.	1880
RICHARD TOWNLEY MARSDEN, <i>Bentham.</i>	18	29	9 mo.	1879
Son of Richard and Alice Marsden.				
WILLIAM EBENEZER MARSHALL, <i>Headingley, Leeds.</i>	56	8	6 mo.	1880
Son of the late Samuel Marshall, of Kendal.				
ELIZABETH MULLETT MARTIN, <i>Wellington.</i>	74	12	7 mo.	1880
Widow of John Martin.				

HANNAH MARTIN,	70	15	5 mo.	1879
<i>Wellington.</i>				
RUSSELL MARTIN, <i>Cork.</i>	69	21	11 mo.	1879
MARY MASON, <i>Manchester.</i>	42	18	11 mo.	1879
Wife of John Mason.				
EDWARD MATTHEWS,	60	12	4 mo.	1880
<i>Manchester.</i>				
JOSEPH MATTHEWS,	67	29	11 mo.	1879
<i>Bury St. Edmunds.</i>				
EMILY SARA MEADE,	20	16	1 mo.	1880
<i>Rathangan.</i> Daughter of Thomas W. and Jane Meade.				
REBECCA MEYERS, <i>Cork.</i>	73	20	11 mo.	1879
BENJAMIN MOORE,	66	19	12 mo.	1879
<i>Waterford.</i>				
JOHN MOORE, <i>Bristol.</i>	92	3	5 mo.	1880
ALEXANDER MORRIS,	82	20	4 mo.	1880
<i>Ackworth, late of Manchester.</i>				
MARIA MORRIS,	83	16	3 mo.	1880
<i>Kingston-on-Thames.</i>				
CHARLES MOULD,	71	25	1 mo.	1880
<i>Highbury.</i>				
ARTHUR NAINBY,	75	29	11 mo.	1879
<i>Spalding.</i>				
MARGARET PRIDEAUX NAISH,				
<i>Birmingham.</i>	55	25	2 mo.	1880
Wife of Arthur John Naish.				

HENRY NEVINS, *Leeds.* 79 6 5 mo. 1879

PATRICK E. NICHOLSON, 6 10 2 mo. 1880
Stockton-on-Tees. Son of Alfred and Rebecca
 Nicholson.

THEODORA NICHOLSON, 5 10 2 mo. 1880
Orton Park, Carlisle. Daughter of Theodore
 and Anna Mary Nicholson.

PRISCILLA NOAKES, 66 22 10 mo. 1879
Croydon. Wife of Oliver Noakes.

JOHN NODAL, 75 7 5 mo. 1880
Sale, near Manchester. An Elder.

JOHN ODDIE, *Richhill.* 81 25 10 mo. 1879

DANIEL OLIVER, 71 24 3 mo. 1878

ANN OLIVER, 73 24 3 mo. 1878
St. Heliers, Jersey. Elders.

These two dear friends passed away in peace on the same day, the forty-ninth anniversary of their marriage, leaving the sweet assurance that, after lives of dedicated discipleship, "they rest from their labours, and their works do follow them."

JOHN OSTLE, 76 17 7 mo. 1880
Mowbray Cote, Beckfoot.

GEORGE PAULL, 80 13 5 mo. 1880
Birkenhead.

THOMAS PAYNE, 56 2 9 mo. 1880
Olton, near Birmingham.

NELLIE PEARSON, 3 4 7 mo. 1880
North Ormesby. Daughter of Robert and Ann
Pearson.

EDWARD PEASE, 45 13 6 mo. 1880
Darlington. A Minister.

Edward Pease was the second son of the late Joseph and Emma Pease, of Darlington. After some years of careful home training, he received the remainder of his education at Grove House School, Tottenham. He possessed an excellent memory, a very considerable amount of hope and courage, decided self-reliance, and large conversational powers. These general traits were combined with a clear and decided judgment, and a keen discrimination in discerning right from wrong. The testimony of various schoolfellows is borne to the effect which his Christian profession and consistency of conduct, as well as his occasional words of caution, produced on their minds at school and during their subsequent lives. Writing while at school to one of these who had left, he says, "O pray for me, that, shunning all evil examples, I may be enabled to walk in the footsteps of Him who is our perfect ensample; and pray that I may be enabled to ask help and wisdom from Him who is almighty to afford them."

As a young man, working with working men, when making himself acquainted with his future business, whilst heartily appreciating the story and the joke, he endeavoured to arrest all that was lowering or profane, and by his example to raise the tone of life and the level of conversation in the workshop. While such was his outward life, deeply did he humble himself under the mighty hand of God. Writing in 1854, he says,—“My mind has been much troubled with the reflection that I seem to be doing nothing for my fellow men, and that my heart is not rightly warmed towards them, or else such would not be the case. This induces the awful fear that I am not one of Christ’s disciples, not being possessed of that love to the brethren which is their distinguishing badge. I fear that in this reflection there is a mixture of pride, a longing to be distinguished in good works. O Lord, grant that whatever I do it may all be done to Thy glory, a willing thank-offering to Him, who has done everything for me.”

Again in 1856 :—“I have been preserved in sickness and in health, at home and abroad ; times of gladness have been given to show the goodness of the Lord, and times of deep sorrow to show that here I have no continuing city. The visitations

of Divine love have been from time to time graciously continued; but where is my progress in the Christian course? Six years ago I was favoured with strong convictions of my deep sinfulness and need of a Saviour, and was sometimes contrited to tears at the thought of His love; and still I seem to be halting between two opinions, and as if I dare not say Christ is mine. I seem to sin as often and as deeply as ever, and yet two or three times, when in the pangs of sudden illness I have cried unto the Lord for mercy, the fear of death was taken away, and I had a peaceful trust that for Christ's sake all would be well. But now, in health, I seem to have no living faith. I do not pray believing that I shall receive what I ask for, but rather because I feel myself in the bondage of sin, and could not be satisfied without praying to be delivered from it. Then again, I feel myself to be deficient in that love which is the badge of discipleship. I seem to be almost entirely selfish. I pray for others, doubtless; but mostly from a feeling that unless I do so, my prayers on my own account will be of little avail. I wander too, in darkness; faint indeed is the light that I have as to what to do and what to leave undone; the Wonderful Counsellor seems well-nigh weary

of giving His counsel to such a wilful constant sinner. Thus I go heavily on my way, apparently of no use. I spend my years as a tale that is told. Were it not for the exceeding great and precious promises given to me in the Scriptures, and confirmed by the witness within me, I should indeed be in despair. O Father, I thank Thee for the assurance that the blood of Jesus Christ cleanseth from all sin."

On First day, Eleventh month 8th, 1857, light seems remarkably to have arisen upon his soul. "And now," he writes, "what joy broke in upon me in the evening meeting, for I verily believe the veil was removed, and while seeing my sins and my nothingness in a stronger light than ever before, I was led to feel that Christ died for *me*, for He has taken my sins ; that I am not my own, but bought with a price. O the overwhelming sense of his love which took possession of me ; that I, the chief of sinners, should be an heir of God, and joint heir with Christ ! During almost all the meeting, I felt as it were lifted from the world, seeing of how little importance it is in comparison with the glory that shall be revealed hereafter. I prayed that God would do with me what He would, and felt that I could not but love Him in return for such wondrous, matchless

love. Never, indeed, did I feel such happiness; and though my tears came, they were tears of joy. Long have I wandered in darkness, seeking for light and finding none, going heavily on my way. And now, in His own good time, it has pleased the Lord to lift up the light of His countenance upon me. He has been graciously pleased to give me that blessed evidence of acceptance in the Beloved which is above all price. Bless the Lord, O my soul !”

In 1858, after lamenting his coldness and deadness, owing, as he believed, to not yielding to the promptings felt within to give more time to silent retirement and waiting upon God in prayer, he writes :—“For want of this watching and praying how grievously have I often fallen into sin, and yet I do feel Christ precious, and can at times rejoice in Him as my Saviour. O Lord God, I desire at this time to approach Thee, humbled to the very dust in the feeling of my unworthiness, yet looking up with filial confidence through the merits of Christ, and to crave of Thee an increase of faith. O that Thou wilt grant unto me Thy Holy Spirit to guide me in the richly blest yet awfully responsible path Thou hast given me to tread. O Lord, I look around on a world greatly polluted, and I see multitudes in

the misery of sin ; and having been graciously permitted to see,—and oh ! I trust, even to feel, in some measure—that in Thee alone is peace and happiness, I would indeed crave that Thy will be done on earth even as it is in heaven. And if, in the accomplishing of this great and glorious work, Thou hast any service for thy poor, unworthy servant, ‘ Draw me, O Lord, and I will run after Thee.’ All I have is Thine, and I would cast myself at Thy feet, desiring that Thou wilt make me whatever Thou wouldst have me to be.”

“ Eleventh month 27th, 1858.—Evening, stayed at home, and was memorably favoured in wrestling in prayer, and felt a clearer evidence of the all-prevailing power of the cleansing blood of Christ than ever before. My soul was bowed in deep humiliation that such a creature should be clothed in the robe of Christ’s righteousness, and permitted communion with the King of Kings.”

“ 28th, evening.—Again favoured with much enlargement in prayer. Oh ! what an unspeakable mercy ! Felt indeed how impossible it is to grasp the mystery of infinite love. Was led afresh to cast myself at the feet of Jesus, and crave that His will may be wholly done in and through me ; that I may be emptied of self and filled with Him. Was enabled to make use of

the Lord's Prayer in a fuller sense of its sublimity and comprehensiveness and holiness, than I think I have ever had before."

As a teacher in the First day school, his desires were earnest to bring his scholars to Christ. In First month, 1860, he writes,—“In the afternoon school took the Bible-class (in the absence of their usual teacher), consisting of about sixteen young men. I felt weak and nervous, but I fear that it arose more from that fear of man that bringeth a snare, than from consciousness of my utter inability to teach aright without divine aid. Still I trust my prayers for help, however feeble, were heard, and that I was enabled in measure, though not as I ought to have done, to speak to them of Christ as our Shepherd, the chapter being John x. I believe that when we feel a shrinking from any service that presents itself, we should be careful prayerfully to examine ourselves as to the real motive for such shrinking; for it seems to me that sometimes we, as it were, mentally calculate that our powers of thought and expression are unequal to the task, forgetting that they that wait on the Lord shall renew their strength, and that if any man lack wisdom, and ask in faith, it shall be given him. And with regard to words, we cannot but believe that the promise of our

dear Saviour to His Apostles when He sent them forth, was written for our instruction, not to be anxious 'how or what thing ye shall answer, or what ye shall speak.' At other times I believe we are too apt to be considering whether we shall make a good impression as to ability, whether we shall be appreciated, or whether we shall not seem small or ridiculous. O that we may more and more rely on the gracious promise that when He putteth forth His own sheep He goeth before them, and know a full willingness to be made as fools for Christ's sake."

Alluding in 1861 to a sermon of Benjamin Seeböhm's, in which he felt himself to be specially addressed, as one who was being fitted for further service in testifying of the grace of God more publicly, he says, "O Lord God, thou only knowest if such conflicts and labours, and oh! such inexpressible joys, are in store for me. I desire to prostrate myself before Thee in reverent submission; to offer unto Thee the tribute of praise for Thy unmerited love in Christ Jesus, and for the blessed guidance of Thy Holy Spirit; and to commit my future wholly and unreservedly unto Thee, craving that I may be so baptised into the name and power of Christ, that my meat may indeed be to do the will of my Father, and

to finish His work. And, O Lord, in some sense of the love of God shed abroad in my heart, I desire at this time fervently to pray that Thy will be done on earth as it is in Heaven."

Thenceforward, step by step, he was led onwards into the work of the ministry of the Gospel, and was recorded by his friends as a minister in 1875. Endowed with natural eloquence, he was yet jealously careful not to take part in this work without a full sense of divine anointing and requiring on each separate occasion. He had also the happy gift of condensing what he had to say in a few well-chosen sentences.

He was married in the Second month, 1862, to Sarah, daughter of Charles Sturge, of Birmingham. Closely united, they travelled on life's pilgrimage together, blessing many by acts of thoughtful kindness, in doing which they were true helpmeets to each other. Strengthened by her sympathy, he took an earnest interest in the work of the Bible Society, in the Temperance cause, in the promotion of education, and in many other kindred efforts for the benefit of his fellow-men; and during the latter years of his life, his mind was especially directed to the evils attendant on the opium traffic. He was earnestly interested in political subjects, and the right

government of the country ; his one political standard being "*right or wrong.*" He derived much pleasure from nature, closely observing and admiring the varieties in the animal and vegetable kingdoms, as well as exploring her in her grander aspects, and greatly enjoying active exercise among the mountains.

It was his lot to follow to the grave his beloved wife, his parents, and many dear to him, his contemporaries in life. These successive bereavements told much on his sensitive nature. Yet, alluding to his married life and his wife's death, he says, "It is doubtless mysterious that the wise and good should die in their prime, but as I go to one place after another, associated with dear Sarah's illness and pain, I feel almost joyful to think of her, not only free from these, but radiant with eternal health and glory."

The state of his own health for several years made him especially alive to the uncertainty of the continuance of his life : but for him death had no terrors. Writing at the close of 1877, the year of his wife's death, he says,—“Looking at the past, looking especially at the memorable year just closing, I may well say, ‘Surely goodness and mercy have followed me all the days of my life,’ while through the atoning merits of

my God and Saviour, I lay hold of the words, 'And I shall dwell in the house of the Lord for ever.' "

His strength had been from time to time much recruited by journeys abroad, or by spending the winter months in a milder climate. Early in 1880 he went to Cannes in company with members of his family. For a time there seemed to be symptoms of improvement, but as he travelled over the St. Gothard on the homeward journey, it became evident that his life was drawing rapidly to a close. Within two days after arriving at Lucerne the end came. Perceiving his critical condition, he said, "Living or dying—the Lord's." He commended his child to the Lord in prayer. One of his sisters, whilst watching beside his bed, quoted, "When thou passest through the waters I will be with thee," and his response was, "Thou hast compassed me about with songs of deliverance." Very shortly after this he departed, to join, we cannot doubt, through the mercy of God in Christ Jesus, in the everlasting song.

LUCY PEILE, *Carlisle*. 39 3 2 mo. 1880

Wife of Stoddart Peile.

Lucy Peile was the daughter of a minister in the Wesleyan Society. She was brought up in connection with that religious body, into which

she was received as a member whilst at school at Darlington, having given early evidence of a change of heart.

In her journal, dated August 20th, 1865, there is an entry as follows :—"I love to think of Jesus, and it seems to me that if we try to look to Him, He will help us and not cast us out. Though there is no bright realisation of union with Him, He will teach us more and more of His power to save. That which brings us closer to Jesus will strengthen our confidence in Him, until fear gives place before the power of perfect love. This morning I had some very dark hours, and I felt so rebellious and cross, but I went to my own room and told God ; and though I felt still unhappy, I did not feel so wrong as I had done ; and after I had spent my half hour in my room, I felt much brighter, though I was afraid there was no substantial change. But there is comfort in knowing you have told your case to God, however imperfectly."

Another extract runs thus :—"I wish, amid all the claims of life, I could feel my mind was stayed upon God. There is One who bore our individual burdens, and He and He alone knows their weight, and enters into our feelings concerning them. To live in constant fellowship

with Him, and to rest upon His sympathy and care would make us brave, strong, and happy ; and we should go through life with not a whit less love for our dear ones, but feeling that independently of all the happiness we derived from them, we had a source of strength and comfort which would not be rendered less available by any circumstances in which we might be placed. I am so glad that I have been able to go through the day, especially the latter part of it, with some degree of strength and cheerfulness. I have thought that perhaps it might be in answer to prayer, for I did ask for help and strength. I would like to be a blessing in my own home, and a comfort and a light there. I am so thankful that God has blessed me with the dear precious friends whom I possess."

With reference to her marriage, she writes, "I like very much to think it is the loving arrangement of a kind, tender, wise Heavenly Father ; and it seems to me as though I had reason to think so. I have chosen for my motto through the year, ' In all thy ways acknowledge Him, and He shall direct thy paths.' "

Nine years of married life with its variety followed, during which she won the esteem of all who knew her. These years were passed in the

faithful discharge of all the duties of her station, and then the call came.

On rising one morning early in Second month, 1879, she felt herself unwell, and the doctor being called in during the day pronounced her heart to be affected in a serious manner. From this attack she recovered to a great extent; but in the Ninth month of the same year she was again laid aside from the same cause, and gradually declined until her death.

From the commencement of her illness she evidenced her love to her Heavenly Father. Her little Testament was kept under her pillow, and was her constant companion in the successive stages of her decline. She loved to read and speak of Christ healing the diseased. Her strength failing daily, she often prayed that God would give her patience and forgive her irritability.

She had won the cordial attachment of the members of the Society of Friends in Carlisle, to whom she was united in membership after her marriage in 1870. One of them hearing of some fears she had with respect to her salvation, sent her a message that she was one of the King's daughters, and He would not refuse her. She said that when sitting in meetings it seemed to her that her Heavenly Father was very near, to her great comfort.

Owing to her extreme sensitiveness, she could not bear to think or speak of death ; yet when very weak she called one to her bedside and said, with a bright loving smile, “ My dear, I will give thee a text for the day,—‘ All things work together for good to them that love God.’ ” At another time she prayed, while her voice was weak and tremulous, “ Give me more trust in Thee ; help us to say, Hitherto hath the Lord helped us : be with us till we reach our home.”

That home was not far off. On the 3rd of Second month, early in the morning, she became increasingly ill. As if to cheer the end, the bright morning sun came shining in at the window. She desired one blind to be drawn down and then the other ; then laying her head upon the pillow, after a few moments of suffering, consciousness left her, and leaving behind her the brightness of an earthly morning, she entered, we reverently believe, upon the brightness of the heavenly morning. Pain and sorrow gone, those around her felt that what was left behind, though so beautiful in death, was but the earthly tene-ment from which the redeemed spirit had winged its way to the realms of endless bliss.

ALFRED PENGELLEY, *India*. 37 29 8 mo. 1880

Son of William Pengelley, of Torquay.

JANE PERRY, <i>Newry.</i>	31	17	6 mo.	1880
Wife of George Perry.				
JOSEPH PHILLIPS,	87	30	6 mo.	1880
<i>Manchester.</i>				
ELEANOR PICKARD,	60	25	11 mo.	1879
<i>Wakefield.</i> An Elder.				
Wife of David Pickard.				
SAMUEL PICKARD	87	19	5 mo.	1880
<i>Harrogate.</i>				
WILLIAM HAZLITT PIERCE,				
<i>York.</i>	26	23	8 mo.	1880
Son of Thomas Pierce.				
FRANCIS PIM,	85	1	3 mo.	1880
<i>Clontack, Edenderry.</i>				
MARY PINCE, <i>Bristol.</i>	79	30	3 mo.	1880
JOSEPH PRIESTMAN,	77	20	8 mo.	1880
<i>Wigton.</i>				
RUTH PRITCHARD,	79	24	3 mo.	1880
<i>Richhill.</i>				
THOMAS HENRY PUCKRIN,	42	4	2 mo.	1880
<i>Leeds.</i>				
ISABEL PUMPHREY, <i>York.</i>	79	26	8 mo.	1880
Widow of the late Thomas Pumphrey.				
ELIZABETH RANSOME,	62	21	5 mo.	1880
<i>Manchester.</i>				
JOHN RECKITT, <i>Hull.</i>	89	24	4 mo.	1880
MARIA REYNOLDS, <i>Leeds.</i>	82	16	2 mo.	1880
Widow of Richard F. Reynolds.				

MARY ANN REYNOLDS, 55 21 5 mo. 1880
Faringdon.

She was the only surviving member of the Society of Friends at Faringdon. Her family was related to that of Richard Reynolds, the philanthropist, and the name is a familiar one on the records of the Vale Monthly Meeting (afterwards merged in that of Witney) for about two hundred years.

M. A. Reynolds passed through many months of bodily infirmity before her peaceful release from suffering, which was borne with cheerful submission to the divine will. She possessed the ornament of a meek and quiet spirit, and was faithful in her attachment to Friends' mode of worship, meeting in her own house for this object, with one or two others, when unable to reach the meeting-house.

WALTER REYNOLDS, *Bath.* 42 12 10 mo. 1879

Son of Charles and Lucy Reynolds, of Peckham.

LUCY SMART RICHARDSON,

Monkton Lodge, Durham, 53 1 7 mo. 1880

Wife of William Henry Richardson.

MATTHEW RIDGWAY, 62 1 4 mo. 1880

Dewsbury.

ELIZABETH RING, 79 1 11 mo. 1879

Erleigh, Reading. Widow of Robert Ring.

AGNES ROBINSON,	73	8	2 mo.	1880
<i>Preston Patrick.</i> Wife of George Robinson.				
DEBORAH ROBINSON,	79	12	7 mo.	1880
<i>Eaglesfield, Pardshaw.</i> An Elder.				
JOSEPH ROBINSON,	75	30	10 mo.	1879
<i>Moate.</i>				
JOSEPH JOHN ROBINSON,	18	16	2 mo.	1880
<i>Darlington.</i> Son of Robert and Elizabeth Robinson.				
MARY ROBINSON,	69	27	12 mo.	1879
<i>Moreton Jefferys.</i>				
JEANETTE MARIE ROBSON,	3½	17	4 mo.	1880
<i>Camden Town.</i> Daughter of John H. and Louisa Robson.				
PRISCILLA ROBSON,	62	23	10 mo.	1879
<i>Sunderland.</i> Wife of Edward C. Robson.				
WILLIAM D. ROTHERY,	81	11	12 mo.	1879
<i>Lancaster.</i> A Minister.				
JANE ROWNTREE,	73	8	6 mo.	1880
<i>Scarborough.</i> Widow of John Rowntree.				
JOSEPH ROWNTREE,	72	20	3 mo.	1880
<i>Stockton-on-Tees.</i>				
RACHEL ROWNTREE,	82	4	6 mo.	1880
<i>Malton.</i> Wife of Richardson Rowntree.				
THOMAS RUTTER,	56	15	9 mo.	1880
<i>Newcastle-on-Tyne.</i>				
LOUISA SALTER,	45	16	3 mo.	1880
<i>Westleton.</i>				

ABRAHAM SANDERSON,	59	2	12 mo.	1879
<i>Darlington.</i>				
ISABELLA SATTERTHWAITE,				
<i>Eaglesfield, Pardshaw.</i>	80	8	4 mo.	1880
Widow of Peter Satterthwaite.				
RACHEL SAUNDERS,	83	15	3 mo.	1880
<i>Horsham.</i> Wife of Charles Saunders.				
ELIZABETH HENRIETTA SECRETAN,				
<i>Dorking.</i>	84	25	11 mo.	1879
CHARLOTTE SHAW,	80	28	2 mo.	1878
<i>Roscrea.</i> Widow of Robert Shaw.				
ALFRED SHOLL,	4	26	3 mo.	1880
<i>Stoke Newington.</i> Son of Thomas and Martha S. Sholl.				
JOSEPH SHORTHOUSE,	83	11	10 mo.	1880
<i>Birmingham.</i>				
HENRY SIMMONS,	78	1	6 mo.	1880
<i>Ilkley.</i>				
MARGARET SLEE,	63	4	8 mo.	1880
<i>Darlington.</i> Wife of Christopher Slee.				
CHARLES EDWARD SMITH,	15	12	2 mo.	1880
<i>Leeds.</i> Son of Samuel W. and Isabella Ann Smith.				
MARY ANN SMITH,	38	26	11 mo.	1879
<i>Manchester.</i> Wife of Joseph B. Smith.				
WILLIAM HENRY SMITH,	27	27	3 mo.	1880
<i>Mountmellick.</i> Son of Humphrey Smith.				

FLORENCE SOUTHALL,	46	21	6 mo.	1879
<i>Thornilea, Redhill.</i> Wife of Norman Southall.				
PHEBE SPENCE, <i>Deptford.</i>	70	15	3 mo.	1880
An Elder. Wife of Francis Spence.				
JENNIE SCOTT STEELE,	9	16	5 mo.	1880
JESSIE STEELE,	14m.14		5 mo.	1880
<i>Cork.</i> Children of Thomas and Jessie F. Steele.				
SARAH STERRY,	80	27	7 mo.	1880
<i>Peckham Rye.</i> Widow of Joseph Sterry.				
JOHN BAMFORD STEVENS,	65	30	8 mo.	1880
<i>London.</i>				
ANNE STOTT,	93	31	1 mo.	1880
<i>Kingstown, Dublin.</i>				
THEODORE STRANGE,	33	9	10 mo.	1879
<i>Greenridge, Manitoba, Canada.</i>				
JOHN EDMUND STURGE,	38	14	2 mo.	1880
<i>Montserrat.</i>				
JOHN PLAYER STURGE,	26	28	1 mo.	1880
<i>Bristol.</i> Son of William and Charlotte Sturge				
WILLIAM STURGE,	52	13	5 mo.	1880
<i>London.</i> Son of Daniel Sturge.				
JOHN TAYLOR, <i>Preston.</i>	78	14	9 mo.	1880
ANNE THACKER,	54	24	1 mo.	1880
<i>Knockstair, Cavan.</i> Daughter of Richard Thacker.				
THOMAS THISTLETHWAITE,	78	17	12 mo.	1879
<i>Wragby, near Ackworth.</i>				

ELIAS HUGHES THOMPSON, <i>Slieve-na-Faëilte, County</i>	58	12	1 mo.	1880
<i>Antrim.</i>				
JOSEPH THOMPSON, <i>Manchester.</i>	68	11	4 mo.	1880
MARY THOMPSON, <i>Evesham.</i>	82	1	5 mo.	1880
Widow of Jonah Thompson.				
WILLIAM WADE THOMPSON, <i>Rathmines, Dublin.</i>	61	17	2 mo.	1880
ANN TOMLINSON, <i>Hoxton.</i>	68	3	1 mo.	1880
MARY TRAVIS, <i>Cottingham, near Hull.</i>	100	12	11 mo.	1879
DANIEL TUKE, <i>Bradford.</i>	67	11	11 mo.	1879
WILLIAM VENTRESS, <i>Bilsdale, near Helmsley.</i>	76	27	8 mo.	1880
ROBERT WALKER, <i>Sunderland.</i>	61	11	4 mo.	1880
ELEANOR WALKER, <i>Sunderland.</i>	68	3	2 mo.	1880
Wife of Robert Walker.				
MARY JANE WARDER, <i>Margate.</i>	15	7	7 mo.	1880
Daughter of the late Robert, and Jemima Warder.				
ISAAC WARING, <i>Sleightholmdale, near Kirby Moorside.</i>	83	18	1 mo.	1879
LUCY WATERHOUSE, <i>Stratford-upon-Avon.</i>	46	26	2 mo.	1876

ANN WATERLAND, 33 15 6 mo. 1880
Sheffield. Wife of Robert Waterland.

EMILY WATSON, 19 11 12 mo. 1879
Cockermouth. Daughter of John H. and
Deborah Watson.

The sudden termination of the short life of this dear young friend afforded no death-bed opportunity for expressing her faith; but her friends have much comfort in believing that in time of health, she loved and trusted in her Saviour.

On the 7th of Twelfth month, 1879, a fatal accident occurred in the town, which seemed deeply to impress her, and when in conversation with her sister only four days before her death, while in the full bloom of health, she concluded with the words:—"I believe my death will be sudden, but I have no fear, for I love Jesus." On the following Fifth-day, the 11th of Twelfth month, she left home in usual health, with her brothers and sister, to skate on Bassenthwaite Lake, where they had been the previous week.

She had only been separated from them a very short time, when the ice gave way where a brook enters the lake, and notwithstanding that great efforts were made by ready helpers at considerable risk, she could not be rescued until it was too late.

Her sudden death under such circumstances impressed the hearts of many young friends who knew her, and the funeral, which took place at Cockermouth on First day, the 14th of Twelfth month, 1879, will not soon be forgotten by the crowd of mourners who attended it. It is a consolation to be assured, that He whom she loved could make in the "depths a path for His ransomed to pass over."

SIMEON WEBSTER, *Leeds*. 81 23 4 mo. 1880

MARY PAYNE WELLS, 64 17 10 mo. 1879

Northampton.

RICHARD EDWARD WHITE.

Ampthill. 80 17 12 mo. 1879

In very early life our dear friend was impressively reached by the teachings of the Holy Spirit, and in memoranda penned through a course of many years he gives clear evidence of his growth in grace, and gratefully acknowledges the goodness and faithfulness of the Almighty through many vicissitudes and many trying dispensations. In great humility he expresses his sense of his unworthiness and shortcomings, and rests his hope of salvation solely on the mercy of God through the atoning sacrifice of our Lord and Saviour.

He was partially deaf in early manhood, and the infirmity increased in later life; but he bore

this great privation, as well as many other trials, in un murmuring submission to the will of God. A man of sterling integrity and sound in Christian faith, he was sincere in his attachment to the principles and doctrines of our section of the Church of Christ, especially valuing our week-day meetings.

In recording the death of his wife, in 1876, after a long illness, he testifies to her patient continuance in well-doing under the tendering and sanctifying influences of divine grace, her humble and self-denying walk before her Lord, and his belief in her eternal felicity. After her death he more than once expressed his entire willingness to be taken when the Lord saw fit. The maturity of his Christian character was strikingly apparent to those about him, and as he drew nearer his heavenly home that "Peace of God which passeth all understanding, did keep his heart and mind through Christ Jesus." He was as one who had his "loins girded about and his light burning," patiently waiting his appointed time; and when, according to his own desire and expectation, the summons came suddenly, the comforting assurance was given that his purified spirit had entered the realms of bliss.

MARGARET EMILY WHITE,				
<i>Rochdale.</i>	45	24	12 mo.	1879
MARK WHITEHEAD,	42	24	1 mo.	1880
<i>High Garrett, Essex.</i>				
HENRY WHITING,	75	12	10 mo.	1880
<i>Stourbridge.</i>				
EFFIE WILLIAMS,	7 w.	24	7 mo.	1880
THOMAS WILLIAMS,	5	—	9 mo.	1880
<i>Hoshungabad.</i>				

Tommy and Effie Williams were the children of John H. and Effie Williams, missionaries of the Friends' Foreign Mission Association, at Hoshungabad. Tommy was about three years old when his father and mother went to India. He soon learnt the language, and the way in which he would tell Bible stories in Hindi often interested both the Hindoo servants and the visitors at the bungalow. Even the reverent manner of the children, as he and his brother James said their simple thanksgiving at meal-times, was not without its influence for good on any natives who were present.

When little Effie was born, unlike the usual disappointment of Hindoos at the birth of a girl, the native Christians and servants were delighted because it was a "missy baba ;" and their grief

was very great when her short life was ended. The bearer wept bitterly at leaving her body in the room alone, and could hardly understand that there was no need for the loving watch he would so willingly have kept, in accordance with Hindoo custom. It was a sad grief also, to the little brothers, who were very fond of their baby sister. Tommy asked, "Did God think that we couldn't take enough care of her, that He put her in the arms of Jesus?" How little his mother thought, as he put the question, that he would so soon be in the arms of the dear Saviour whom he loved so much.

He died of fever one Seventh-day evening, after three weeks' illness, and was buried early the next morning. His parents were greatly helped in their time of sorrow by the loving sympathy and prayers of the native Christians.

JOHN WILLIAMS,	80	5	3 mo.	1880
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Kingstown, Dublin.

LYDIA WILLIAMS,	75	5	5 mo.	1880
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Blackrock, Dublin.

SARAH WILLIAMS,	87	16	8 mo.	1880
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Edenderry. Widow of John Williams.

SARAH WILLIAMSON,	30	26	12 mo.	1879
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Allonby, near Maryport.

JOSEPH WILLMOTT, <i>Stratford, Essex.</i>	52	4	7 mo.	1880
MARGARET WILSON, <i>High Wray, near Ambleside.</i> Widow of John Wilson, of Leeds.	88	28	1 mo.	1880
RICHARD WILSON, <i>Dublin.</i> Son of Isaac Wilson.	51	7	9 mo.	1880
SARAH WILSON, <i>Ulverston.</i> Wife of William Wilson.	70	11	5 mo.	1880
CHARLES WOOD, <i>Wood Green, Middlesex.</i>	57	8	12 mo.	1879
GEORGE WOOD, <i>Chelmsford.</i>	93	13	5 mo.	1880
ROBERT WOOD, <i>Wetherby.</i>	60	31	5 mo.	1879
GODFREY WOODHEAD, <i>Highflatts.</i> A Minister.	70	11	2 mo.	1880
JOHN WORMALL, <i>Sheffield.</i> Son of Henry and Lucy Wormall.	26	20	4 mo.	1880
ELIZABETH WRIGHT, <i>Sudbury.</i> Widow of Edward Wright.	59	4	2 mo.	1880

A few particulars concerning this beloved friend are given, in the earnest hope that some who may be called like her to drink deeply of the cup of sorrow, may be encouraged yet more simply to put their trust in Him, who to her ever proved Himself an abundant Helper and Friend.

She was the daughter of William and Eliza.

beth Ingle, and was born on the 30th of Twelfth month, 1820, at Rawden, Yorkshire, from which place the family removed to Sheffield shortly afterwards.

She was naturally of a very independent spirit, and so bright and happy that she was the very sunshine of her circle both at home and at school. She went to Ackworth as a scholar in 1832, and afterwards remained as teacher, spending ten years there in all ; and it was during her residence there that she was brought under religious feeling, and, after much conflict and deep searching of heart, experienced exceeding joy in the assurance given her of her soul's salvation. It was about this time that she and her five sisters were called upon to part with both their parents, and proved what it was to be orphans indeed.

In 1846 she was united in marriage with Edward Wright, of Sudbury, and after eight years of unbroken happiness she was left a widow with four young children, the youngest being but seven months old. Though without any previous knowledge of business, she carried on her late husband's concerns successfully. But amid all the cares and anxieties of such an undertaking, together with those of her young family, it was

ever her desire and prayer that her soul's welfare should be uppermost, and earthly things be kept in their right place. And the Lord was true to His promises, and did bless her abundantly, so that she was often filled with wonder, and her tongue with praise. She was unceasing in her efforts to promote the well-being of the children thus left entirely to her care, though at times feeling almost overwhelmed with her responsibilities. Concerning her it may be truly said that she was "Not slothful in business, fervent in spirit, serving the Lord."

During the latter part of her life she was often much discouraged concerning her Christian progress; yet praise to God, and earnest desire unto Him, were the unvarying attitude of her soul. "There is nothing lacking on His part," she would often say, "but my faith is so weak, and my love so cold. I am sure we ought more often to praise the Lord." And almost every night on retiring to rest her exclamation was, "Bless the Lord, O my soul;" or, "What have I done this day that is worth the doing?" To the needy, sick, and dying she was a constant friend; but while her brightness, and loving sympathy endeared her to all, she always felt herself to be the very least of the flock of Christ. "I

the chief of sinners am, but Jesus died for me," was often on her lips.

Her last illness was very short, continuing only six days, and she was aware of her state only for about three hours before unconsciousness came on. But the Lord whom she had reverently sought unto for so many years did not forsake her then. All was peace, calm as a river. To her kind medical man she remarked, "This is unexpected news, but, 'The Lord reigneth.'" To a dear absent one she sent the message, "Tell her not to let the cares of this life fall too heavily, for though they may be very heavy, they will all be got over ; and if she casts them on the Lord, it is wonderful how He opens a way : it is wonderful ! How I wish that I had served Him better here." "Jesus is precious." "It is so bright," were among her last words.

So passed away one of the Lord's dear children, upon whom He had often laid His chastening hand, but to whom He had, at times given very special manifestations of His protecting love ; and who by her quiet consistent Christian life, testified daily to those around her whose she was and whom she served ; and thus she being dead, yet speaketh to them.

ISAAC WRIGHT,	65	8	11 mo.	1879
<i>Thornfield, Bolton.</i>				
JONATHAN WRIGHT,	86	14	12 mo.	1879
<i>Edenderry.</i>				

INFANTS whose Names are not inserted.

Under three months.....	Boys	5	...	Girls	3
From three to six months.....	do.	1	...	do.	1
From six to nine months.....	do.	1	...	do.	0
From nine to twelve months	do.	0	...	do.	1

Errata in the Volume for 1880.

P. 59, line 19. For 6 mo. *read* 1 mo.

P. 113, line 19. For Harker *read* Harper.

APPENDIX.



MARY WATERHOUSE,

OF WHITEKNIGHTS PARK, NEAR READING.

*Born 25th of Tenth month, 1805 ; died 7th of
Eleventh month, 1880.*

It is difficult for those who knew and loved this very dear servant of Christ to write or speak of her in language that may not be thought unreal or exaggerated, for to these she seemed, especially of late years, a very Saint of God, —one of those rare souls to whom union with Christ is the one great fact of their lives ; and the more feeble and frail the earthly dwelling of her spirit became, the more brightly the light of her love and joy shone through it.

She lived in such close communion with her Lord, so sure of a loving Hand in all that concerned her, that she seemed less like one walking by faith than one who saw already the “things unseen.” And though the feebleness of age withdrew her more and more of late into the seclusion

of her home, the circle of those whom she influenced and helped was a very wide one. She missed no opportunity of coming near to the souls of others. The most trifling occasions of intercourse, whether face to face or by letter, were to her moments for serving her Lord by gentle words of comfort and help ; and, following her Master in this, she had an infinite tenderness for the outward needs, the sicknesses and sorrows of those she met. No trouble was too small for her sympathy, and no one too unworthy for her continued aid and kindness in external things, as well as in the needs of the soul.

It was for many years a great pleasure to her to distribute largely the books and tracts that she thought likely to be useful to others. Few of those who ever saw her had not some such little gift, associated with a loving word from her lips or from her pen. It will not be known till all things are known how many a poor, dark soul, here and there, in solitude and doubt, who had not courage to look up into the face of Jesus Christ, has seen the light of His countenance reflected in *her* face, and, knowing that *she* saw Him, has taken courage.

But these last years, when she seemed to be always standing in the light of the open door of the eternal things, were but the evening of a long day spent in the service of her Lord.

One who knew her in girlhood writes, "Never can I forget how she used to *speak out*, when she was a beautiful girl of twenty;" and in her journal we find these words (written in 1868) recalling the same early time.—'And why do I write this? To add my feeble testimony while I can to the simplicity of the Gospel: I hope I have done it often, but once more let me write it to the glory of Thy name, my blessed Saviour!—that all that is needed is to believe Thy word. We try a hundred ways before we are content that the work should be Thine, and Thine the praise! . . . My own conversion,—if indeed, as I humbly trust, I ever was converted to God,—the old heart taken away and the new heart given,—was as simple as any conversion could possibly be. I was conscious only, as far as I recollect, of loneliness and need—(in bed and ill, with only servants in the house)—when I remembered (the blessed Spirit doubtless being the Remembrancer and drawing my heart to Christ) that *I had a Saviour*, and with the thought came love to Him and peace, and joy, with such a sense of being His as has never left me, notwithstanding my crookedness and many wanderings since."

Again, in 1878 (ten years later) she writes:—
"Great was the evil from which I was redeemed!

Many the sins forgiven for a Saviour's sake ! None more unworthy of blessing than myself ! And yet how good the Lord was ! Making Himself known to me a little before my twentieth birthday ; and though I often strayed, not suffering me to run entirely counter to His holy will. When I did not seek His counsel He brought me back, and chastened me till it was a joy to look to Him, and Him alone ; so that I can now say, blessed be His name,—‘Thou hast guided me by Thy counsel, and wilt afterwards receive me to glory’ ; and this ‘glory’ may be very near !”

The assurance of a Saviour's love was at once needed. Almost immediately after this time one of her brothers became dangerously ill, and it was this young sister who brought him the words of peace and gladness which cheered his dying days. Thus, on the very threshold of her religious life, she had to minister to another's spiritual need.

In 1829 she was married, and went from the home of her father, Paul Bevan, of Tottenham, to Liverpool.

It was in the year 1842 that she first felt she had a public message to the souls of others. Few who ever heard her voice in meeting, in earlier days at Liverpool, or afterwards, as the scene of her home changed, at Bristol, Westminster, or

Reading, will fail to remember her gentle ministrings. They will recall the veiled face (for her eyes were almost always painfully sensitive to the light), and the peculiarly sweet musical tones, in which an intense humility and distrust of self were penetrated by so entire a certainty of her message, and of the gladness and sureness of the tidings she bore, that there was a striking eloquence in the quiet flow of her words, and her prayers especially seemed like songs of praise and pleading. Of herself she thought only as the humblest messenger of an infinitely loving Saviour.

Yet, in looking on her life as a whole, the character in which she will be most remembered is that of a wife and mother. In the home her self-forgetful love, and her close sympathy with everything which concerned the bodies and souls of those dear to her, made her live rather in their lives than in her own—husband, children, and grandchildren, each one loved, and thought of, and prayed for with a special intimacy of tenderness, which was only exchanged, as some were called away into the heavenly places, for a blessed realisation of their joy, a true experience of the “communion of saints.”

Except by the loss of a little child, who died

in infancy, and of a grandchild in 1865, there was no break in her home circle till the autumn of 1868, when the death of the lovely young wife of one of her sons was a double sorrow, in the loss of one dear as a child of her own, and in sympathy with the son whose life seemed left so empty by this great grief.

In a year from this time, on the very same day, and almost at the same hour, he too was called away, and the tender mother's heart in all its own sorrow was able to rejoice in the reunion of these two dear ones in the presence of the Lord, whom they had already in their days of gladness learned to love.

In the last month of 1873 a still closer sorrow was sent to her in the death of her beloved husband. We find the story touchingly told in the simple words of her journal. On the 21st she writes:—“ My precious husband has continued very ailing. As I walked slowly with him in the garden this lovely day I could not help thinking of the slight tenure on which I hold this chief earthly blessing, and indeed I am so frail myself, I sometimes think I shall hardly hold out the little while he does ; but blessed be God ! the future is not in our poor hands but in His, and we know that if the earthly house of

this tabernacle were dissolved we have a building of God ; joy enough, an almost overwhelming joy, though flesh and heart should fail. Christ our exceeding and eternal joy ! Who can fathom it ? ”

On the 31st she adds :—“ Ten days since I wrote the above, and oh ! how little I recollected what was then written when I opened this to tell of the last days and hours.”

“ For four and a quarter days I have been a widow ! The desire of my eyes sleeping in Jesus and I left a little longer here, must I say to mourn his loss ? No, I will not be so selfish, but rather say, to bless our Heavenly Father for the joy into which we humbly yet rejoicingly trust he has entered, and in a moment too ! ” *

And this was the attitude of her soul in all this deep and keenly-felt sorrow. The sudden death of one so tenderly loved scarcely breaks the thread of her thanksgiving. His joy was enough for her, and her children will never forget how she seemed able to give thanks through all these early days of her widowhood, dwelling

* Alfred Waterhouse died without a moment's warning on the 27th, just after coming in from a walk in his garden.

in happy communion with the soul of her beloved one.

Even on the day when he was carried to the grave she wished the house to be made bright with flowers, lest the grandchildren should think gloomily of death, instead of realising with solemn gladness that he was gone home to be with Christ.

Her faith showed its vitality by growth and change, and by a continual broadening of belief in many ways. She seemed always growing in knowledge of the Master's will, a sign and reward of obedient service, and she especially delighted in any books or thoughts that gave her wider hope for others, and glimpses of the boundlessness of God's love in Christ.

It is hardly needful to say that, closely as she was attached to the Society of which she was a member, she was ready to see Christ in all His servants. Her views might, perhaps, be best described as "evangelical," but she delighted in the thoughts of some who were broader in their beliefs ; and we find in her journal expressions of thankfulness for the blessing attending the work of a High Church "Missioner," which seem to complete the circle of her sweet Catholicity.

The sins and sorrows of the world weighed

upon her spirits like close personal trials, and often affected her health. Days of illness could sometimes be traced to some sad paragraph in the *Times*—a railway or a colliery accident, the fear of a war, or news from the seat of war.

She was an earnest advocate of total abstinence, and it was a great interest to her a few years before her death, to build a coffee-house in one of the poorest streets in Reading, of which, almost to the end of her life, she managed the expenses and kept the accounts.

Her failing health during the last few years made her often think of death as a visitor who might be at the door, and we find some touching words in her journal at different times, when she was doubtful of opening its pages again. In 1877 she writes :—“The thought of knowing the old-world worthies in the Better Land is exceedingly sweet to me. What, then, will it be to be with Christ my Lord? But this is a subject that will bring tears, and though only tears of joy, they may distress my precious children, and therefore I forbear. . . . If my very gracious Lord take me from them soon, I want them all to know that it is from a life of much happiness on earth to that of exceeding joy in Heaven, where I trust, through His exceeding

goodness, they will all follow me one by one, my darling grandchildren too ; and I want them to remember that if He, my Lord and Saviour, has shown such unspeakable mercy to me, the most unworthy of His children, they must not have a doubt that they will experience the same also, through Him who died that we may live ; forgiveness and cleansing through His precious blood, the guidance of His blessed Spirit, and the safe keeping, which is the portion of those who trust Him with their all ! ‘Open thy mouth wide and I will fill it !’ What a promise to us all !”

This year (1880, Fifth month), she wrote :—
“Whether I shall be with my precious ones long, does sometimes seem a little—more than a little—doubtful to me. But do I not say, Even so, come, Lord Jesus ! *When* Thou wilt, *where* Thou wilt, and *how* Thou wilt, and take me to Thyself for ever !”

Of the last days there is not much to tell. She felt that the messenger from her Lord could not be long in coming, and each thought, and word, and prayer were such as they would have been if she already heard his footstep.

In the last two days her power of speech almost failed ; but those who knew and loved her feel that it is not to dying words, but to her

whole life, to all that she *was*, or (as she would have had them say) all that the Saviour showed of Himself in her, that they look for an evidence that there is such a reality as a life "hid with Christ in God."



JOHN M. WHITALL,

OF PHILADELPHIA.

JOHN M. WHITALL was born at Woodbury, New Jersey, on the 4th of Eleventh month, 1800. As a boy he abounded in fun and activity, was ready for anything that might turn up; was mischievous, but manly, and full of generous impulses; and his boyish pranks and hair-breadth escapes formed the theme of many a serious talk in his native village. When he was about fifteen years old, his father became so much reduced in his circumstances as to find it needful to remove him from school, so that he might have his help in farming. He threw himself into this occupation with great goodwill, but longed after a wider sphere, and soon persuaded his parents to let him go to sea, for which he had contracted a desire from intercourse with some of his cousins, who were sailors. He commenced his seafaring life in 1816, as an apprentice on board the *William Savery*, then bound for Calcutta.

With characteristic energy he threw himself heart and soul into the duties of his new life, and was foremost among the boys on board in being ready for everything that was to be done. While

the other boys would shirk their work if they could, he was eager to take upon himself all that the ship's officers would permit, and this hearty will to work soon gave him such a character, that when difficult and dangerous duties were to be accomplished, he was generally detailed to perform them. This gratified his youthful ambition greatly, and paved the way for his speedy promotion.

His naturally joyous temperament rendered it very easy for him to be attracted into some of the evil ways of seamen, and as the example of some of his young companions on his first voyages was very debasing, he soon found himself joining with them in their folly, and even, to some extent, in their profanity ; but in his "Reminiscences" he writes :—"Through the adorable watchful care of God our Saviour, I was preserved from greater vices, and to His praise be it ascribed that I never was fond of intoxicating liquors of any kind, nor of tobacco."

His second voyage was in the same ship, from Charleston to Liverpool, and was memorable to him as the time when he experienced a remarkable change of heart, by which he became truly converted to God. The following is his own record of this happy change :—"On one of my voyages from Charleston to Liverpool, there was a pas-

senger named Hay. He took a fancy to me and to a young man a little older than myself, and one day gave us a Bible between us. As we each had one already, we agreed to toss up for it. It fell to my lot and was placed in my chest, where it quietly remained until on our return passage, when the thought struck me that it would be a nice thing to tell at home that I had read the Bible through. Thus it was through the apparent accident of a toss-up, and remembering the Bible, and wishing to say it had been read, that I began the New Testament, having no other desire than to *appear* good ; for during all these years I had lived a heedless, careless life, and without God in the world. Yet now it pleased Him who is rich in mercy, to reveal Himself to my poor lost heart as an awful reprover for sin, giving me to see my undone condition. Almost the horrors of death and hell seized upon me, and I feared being for ever lost. Oh ! the desperate sorrow and grief that possessed me ! None can know it but those who have tasted thereof. However, after this deep baptism of the Spirit had reduced me and brought me low, it pleased my Heavenly Father to lift up the light of His countenance upon me, and give me a sense of forgiveness. And then the joy and peace that were my portion

no tongue can describe. Only those who have enjoyed the same blessed privilege can know it. I found my inclinations totally changed ; no longer delighting in foolish talking, jesting, and such like ; no more joining my shipmates in their folly, telling long yarns and so forth ; but kept much to myself and in seeking after God. I was a wonder to many. Such a change in one who aforetime was full of fun and lightness created surprise. But my fellow-seamen treated me with great respect, appreciating in some degree the cause of the change. How can a poor worm of the dust enough commemorate the praise of Him who thus granted to me the new birth, now in my eighteenth year ? Gracious Lord, accept my poor thanks !”

Great was the rejoicing of the home circle when on his return they heard of the happy change. His mother saw of the travail of her soul and was satisfied, because her many prayers for her boy were answered ; and a sister, who had experienced a like visitation of heavenly grace, entered into sympathy with him in his religious life. In talking with his friends of what had occurred he could never tell how it was, but that he cried unto the Lord and He heard him, and gave him a sense of His forgiveness and His love. And this sense never left him through all the

varying experiences of the remaining fifty-nine years of his life. He had his seasons of discouragement, and times of sorrow for failure and wandering ; but he never seems to have lost this blessed sense of forgiveness, or to have entertained a doubt of his being always surrounded by the Lord's love and care. Often he would say of himself that he felt very poor, and stripped, and unworthy, yet would always add, "but the Lord is very good, and my trust is in Him."

He soon discovered that he needed a Saviour from the power as well as from the guilt of sin ; for in his nineteenth year he says that in the hurry and bustle of work he did sometimes use a bad word, which caused him grief and distress. But on going to his Heavenly Father with the matter, He told him to pray for help, which he most earnestly did. And from that time this temptation was entirely removed, excepting on one very trying occasion, when one single word escaped his lips. He thus learned that the Lord is both able and willing to save from sinning those who trust in Him, and through all his future career he availed himself continually of this "way of escape."

His painstaking application to his duties soon resulted in his promotion, and before he was

twenty-one years old he was appointed to the office of second mate. As this gave him a place in the cabin as well as more time when he could be alone, he began to keep a diary, which reveals the earnestness of his strivings after that which is holy, and pure, and good. He was much tried with an impetuous temper, and often records his sorrow at having given way to it, and his heart-felt longings to be delivered from this besetment. He learned by experience that it is by watchfulness unto prayer continually, and much waiting upon the Lord, that a sinful man can gain the victory over such tendencies to evil. And as he advanced in years his disposition became so softened by the grace of God, that in later life he seemed to have no trace of his early impetuosity left.

His birthright was in the Society of Friends; but, as is the case with so many, his attachment to this profession in early life was a matter rather of circumstance than of conviction. When, however, he was in Calcutta in 1821, having attended at a Baptist place of worship and found that he could not fully enjoy a meeting where no opportunity was afforded for silent waiting upon the Lord, and for that communion of soul with Him which he felt to be the very substance of true worship, he became firmly convinced that the profession

made by Friends was the right one for him. And as he grew in experience he became a staunch Friend, and was very loyal to both the doctrines and practices of the Society.

At the age of twenty-two he thus writes :—
“ While at home after my fifth voyage, I believed it right to adopt the plain dress and language of Friends. While under the conviction of its being right, and fearing I should lose my employment if I did so, I met with Samuel Bettle, Sen., who, without knowing the distressed state of my mind, told me if I was faithful to what I felt to be right, the Lord would make a way for me where there seemed to be no way ; which indeed He did, giving me favour in the sight of my employers, much to my comfort. Hearing of the ship *America*, Captain Isaiah Eldridge, as needing a chief mate, I borrowed a plain coat of my friend James Cox, my own not being ready, and called to see Captain Eldridge, telling him I could not “ Mr.” and “ Sir ” him, as was common ; to which he kindly replied that it would be only a nine days’ wonder, and at once engaged me as first mate. Thus my prayer was answered, and a way made for me where I saw no way ; praised for ever be the name of the Lord ! ”

Captain Eldridge, however, mistook his man ;

for, so far from this proving a mere passing whim, J. M. Whitall remained firm and faithful to his convictions throughout his life, and found much blessing to result from his doing so ; especially during the years of his early manhood, when, as a seaman, he was thrown among many varied associations in many parts of the world. Having been willing to take up and bear the cross in this matter, as he believed it had been laid on him by his Lord, his faithful allegiance to Him was thereby strengthened and established, and he was thus the better prepared to meet and withstand many snares which lay in his life's path. Having been faithful in a few things, he was made ruler over more. Doubtless, also, through his appearance and address, he was often regarded, even by strangers, as one who would be unlikely to join in what was evil, and therefore was not expected or invited to do so. It might not be that many young men in this day would be called into paths of self-denial just in the same way as he was ; but if this age of " weak convictions " is to become one of deeper spiritual earnestness, must it not be through the willingness of God's visited children, young and old, to be restrained and directed in their daily lives by the voice of the pure and holy Spirit of the Lord Jesus, which they do

doubtless hear as a word behind them, saying, This is the way, walk thou in it, when they are turning aside out of the Lord's way, either to the right hand or to the left ?

J. M. W.'s Quakerism consisted, however, not in external appearances only : he accepted and warmly advocated it in all its more deeply spiritual aspects. After he had left his seafaring life he was very diligent in attending meetings; and as a man of business, not only was he careful that no commercial claims should interfere with his own regularity in being present on these occasions, but he made it a rule that every member of the Society in his employment should be at liberty to attend week-day meetings, no matter how great the stress of business ; often saying that he felt sure no business would suffer, because of taking this weekly hour and a half out of the midst of the busy days, to draw nigh unto the Lord, and to wait upon Him for His help. And there is good reason for believing that he was no loser through his faithfulness in this matter.

From the time of his conversion he greatly valued the practice of private retirement for waiting on the Lord, and on one occasion during a homeward voyage he says that as he

sat down alone to wait upon the Lord, he felt such a baptising sense of His holy presence, and so strong a belief that this silent waiting was owned of the Lord, and was the way to find and know Him, that it continued to be his practice ever afterwards, oftener than the returning day, to observe a season of thus waiting upon Him. This seemed to introduce his soul into a conscious communion with the Lord, which never failed him afterwards.

From this time it became his unvarying practice to refer to the Lord for direction in every step of importance in his life, and to act in accordance with what he believed to be shown him by the Holy Spirit to be the will of God.

It was thus that after making two voyages as first mate of the ship *America*, he felt impressed with the belief that it was right for him to relinquish that appointment. He had cause to be very thankful that he had yielded to this impression, for the next voyage of that vessel was very tedious and disastrous, whilst his remaining at home led to his being appointed, when only twenty-four year of age, to the command of an East Indiaman, the largest vessel sailing from Philadelphia at that time.

In his "Reminiscences," he says :—" After

the command had been conferred upon me, some Friends for whom I had great esteem, were very much concerned lest I should lose my right of membership in the Society, in consequence of being master of an Indiaman, which would have to pass through seas infested by pirates, thereby making it probable that arms would have to be used in defence. This, of course, brought me into great trouble of mind. But, according to my usual practice in all straits, I laid the matter before my Heavenly Father, who in unutterable mercy and kindness gave me to see that I might go as captain in that ship, and that no arms would have to be used; of which I informed my friends. But they still insisted that I was mistaken in accepting this position. This again brought me into distress, as I very highly valued their judgment. Upon again bringing the matter before the Lord, He in mercy, as in the case of Gideon of old, gave me a second time an assurance that it was right for me to go as captain. After this I felt no more hesitation about the matter, and the result proved that their fears were groundless, and that my decision was right."

He retained his post as captain of this vessel, the *New Jersey*, for more than four years. He was singularly successful as a navigator, some-

times making very rapid passages as things went in those days, his prosperity in this matter being often manifestly the result of his trustful confidence in the guidance of his Father in Heaven. He maintained a strict discipline among those under his command, not allowing the officers to use rough language to the crew, and requiring all on board entirely to abstain from profanity. The authority he had among his men, many of whom were greatly his seniors, was surprising to himself, and he had very little difficulty in the government of the ship. This he attributed to the goodness of his Heavenly Father, who gave him the position, and helped him with His directing care and counsel on many trying occasions. He established a meeting for his officers and crew on First days, in which he read the Scriptures to them, and joined with them in silent waiting upon the Lord.

In one of his voyages to China, he left Philadelphia so late in the year, that according to long established theory and practice it would be needful for him on nearing China to take an Eastern and much longer passage, and approach Canton from the Pacific Ocean, instead of sailing through the Straits of Sunda and the China Seas in the teeth of the north-east monsoon which would

then prevail. Reaching the Straits after a rapid voyage, he felt disposed to try the shorter route, and laying the matter before the Lord he received from Him what he accepted as an evidence that he might safely make the attempt. Therefore, committing his way to the Lord and trusting in Him, he went forward, and though he met with baffling winds and difficult navigation, yet, in the end, he reached Canton three weeks before another vessel which had started from home three weeks earlier, and had disposed of his cargo before she arrived. Thus he also established the fact that this shorter voyage was practicable, and his example has since then been commonly followed. His last voyage, which was again to China, was very successful, and on his return his ship was the last to leave Canton, but the first to reach home, and therefore, as there were no electric telegraphs in those days, he was the first to report his own arrival out.

He had for some time been wishing to leave the sea and settle on land, and on his return from this voyage he was met with the intelligence of the death of the owner of the ship, which was consequently sold, and he was released from his position. He therefore began at once to look round for some business. He had saved a con-

siderable sum of money whilst at sea, and after first appropriating a large part of this to clear away a debt of his father's, with the remainder in 1829, he entered into the dry goods business in partnership with a Friend.

And now, being settled on shore with hopes of comfortable maintenance, he asked for and obtained the hand of Mary Tatum, who lived near his native town of Woodbury, and whose father had felt so much concern at J. M. Whitall's boyish freaks and hairbreadth escapes, that he felt it his duty to call and warn his parents of the risks he was continually running. They were happily married on the 11th of Fifth month, 1830, and settled at Philadelphia. Mary Whitall was a woman of singular attractiveness both in person and character, and won and deservedly retained the most devoted affection of her husband throughout their long union of forty-seven years. She entered fully into all his interests, and warmly sympathised with him in that allegiance to and dependence upon the Lord which so marked his life. She, too, took her place of much usefulness in the Church, in which she became truly a nursing mother to many; and when, after surviving her husband for about two years, she was called away, she left behind many deeply

mourning her loss, and feeling that her vacant place would not soon be filled.

John M. Whitall had now fully entered upon the life of a man of business with its many cares, responsibilities, and uncertainties. As he had done whilst at sea, so now he continually sought for and followed what he believed to be the guiding hand of his Father in Heaven. But in entering upon the dry goods business soon after leaving the sea, he had never felt quite clear that this step was in accordance with the divine will ; and the result convinced him that it would have been better for him to wait for clearer direction ; for after several years of much anxiety and trouble, at the time of a commercial crisis and panic, he was obliged to close up the business at great loss to himself, and paying his creditors only seventy-five cents in the dollar. But sterling integrity was for him an essential part of Christianity, and therefore, although by human law set free from further indebtedness, he felt that he should regard nothing as his own, except in so far as to meet the absolute necessities of himself and his family, until not a cent remained unpaid. One of his favourite sayings was that "the best investment a man could make of his money was to pay his debts."

A few years after the failure of his business, he was invited to enter into an established glass manufactory, and after considering the matter and asking divine direction he accepted the offer, and soon found his right place in the concern, which went on and prospered. Writing respecting this undertaking he says :—
“Who ever trusted in the Lord and was confounded? I can truly say I never was. Often when starting from home on business tours, discouragements seemed almost to overwhelm me, competition was so powerful. Yet through it all, as I kept near my Heavenly Father, I often felt His encouraging presence, which was truly a great support. In all the trials of my life He has been my help and my stay; and when, in seasons of great distress, He has been pleased to lift up the light of His blessed countenance upon me, who can describe the joy and peace that followed? If the Lord be for us, who can be against us?”

The glass works into which he had entered in 1838 increased in prosperity, and became a lucrative concern; and his partners in it withdrew one after another, till in 1845 J. M. W. was left sole proprietor, and now saw the way to comfortable competence. But this tide of prosperity did not lead him into forgetfulness of his indebted-

ness to former creditors ; so that both he and his wife continued to practise rigid economy, denying themselves and withholding from their children many gratifications which their circumstances would have seemed fully to allow them. They continued to feel that until all past debts were fully paid, the money which they possessed was not their own, and they longed for the time to come when they should be able to clear away this burden. At length, in 1850, the much-wished for time came, and J. M. Whitall was able to pay everyone of his early creditors in full, principal and interest. He says of this event :—" In the year 1850 was settled the twenty-five per cent. of my old debts, with the interest, amounting altogether to over 50,000 dollars, to the great satisfaction of my late creditors, who sent me a costly pitcher and salver suitably inscribed. I value this only as an evidence that my creditors appreciated my motives. It is cause of deep gratitude and praise to our Heavenly Father, that He gave me the means, and also the mind and will, to pay so large an amount. Truly I felt an inexpressible pleasure in sending the cash, principal and interest, to those who had lost by me."

This upright Christian conduct, unhappily very unusual under such circumstances, created con-

siderable sensation in commercial circles at the time, and numerous articles appeared in the Philadelphia press, speaking of J. M. W. as the "honest Quaker merchant." But where is the merchant who is truly a Christian, that is a faithful follower of Christ, who could act otherwise than as he did, without ignoring the golden rule of Him who said, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." The world and the Church greatly need more of such sterling Christian integrity.

Soon after he had thus cleared himself from debt he removed with his family to a commodious house in Filbert Street, Philadelphia, where he continued to reside for the rest of his life. His family consisted of three daughters and one son, another little boy having died when very young. His children were devotedly attached to him, and regarded him with unbounded admiration. He retained in middle and even advanced life a large measure of the love of fun and frolic which marked his boyish years, and thus was always ready to enter into their enjoyments and pastimes, and made himself entirely a companion to them. His youngest daughter thus describes some of her recollections of him in their early

years :— “Our father’s return home from his counting-room in the evening was a daily recurring joy to us, and was looked forward to as the brightest time of all. Our little heads were generally to be seen peeping out of the front door every few minutes about the usual time for his return, watching for the first sign of the well-beloved face in the distance. Then, when he finally arrived, came the shout of childish joy, and plenty of hugs and kisses, and after the first eager question, “Where’s mother?” had been answered, the next thing was a game of romps, with all of us hanging around him and climbing over him, our cup of happiness full to the brim with his companionship. Then, when the supper bell rang, I can almost see him now, tottering down stairs to the dining-room, with our brother in one arm and me in the other, and Hannah and Sally hanging on to his coat-tails. After supper came romps again, and then we were carried and coaxed off to bed, and undressed and tucked up by our lovely father-nurse, who thus relieved our dear mother for a little rest, after the tender and watchful care she had taken of us all day in his absence. And he would leave us at last to a happy sleep, made all the happier by the consciousness we had of his nightly unuttered but never omitted prayer beside our beds.”

Another daughter writes :—" Our father used to say that he believed in everybody having a happy childhood 'tucked under their jacket,' for he was convinced it made a better manhood and womanhood. And he and our dear mother took care that our lives should be blessed with this priceless boon. In looking back it seems to me there was absolutely no cloud over my childhood's sky. Troubles dark enough clouded the skies of our parents, but they never touched us ; and through all the cares and self-denials of their years of poverty, we children were as free from care as the birds or the lilies, and had our necessary crosses so sweetened to us by love that we never were even conscious of their existence."

And these happy children had Christian parents too, who were earnestly anxious to train them up in the nurture and admonition of the Lord. It will be readily believed that J. M. W.'s Christianity was no solemn gloomy thing, but that rather it added brightness and attractiveness to his character. He often said that if any one had a right to be happy and cheerful, the Christian surely had. His religion entered into and was inseparably a part of his daily life. In all its difficulties and uncertainties his Heavenly Father was his refuge and counsellor and guide. A

special feature of his religion was the reality of his inward communion with the Lord. Soon after his soul had first found peace in the conscious forgiveness of his sins, he began to pray earnestly for the baptism of the Holy Spirit, which he saw promised in the Bible, and which he had been brought up to believe in as a blessed reality. And one day, when sitting on the deck of his ship, silently waiting upon the Lord, he received this "promise of the Father" definitely and consciously, filling his whole being with floods of joy and peace. From that time his life was one of very near and intimate communion with the indwelling Comforter, who had thus come and taken up His abode in his heart. His favourite text was, "Draw nigh unto God, and He will draw nigh unto you." So often did He quote this, that his children called it "Father's text," and one of them writes:—"From my earliest childhood I can remember coming upon him many times a day, sitting quietly alone in his arm-chair, waiting upon the Lord. We children used to say that 'Father was having one of his little meetings,' but we hardly understood then with whom those meetings were held, even with the Lord Himself, who did indeed draw nigh to this faithful seeking heart. When I grew older, and

could understand what it meant, my father told me that he never felt as if he could begin or end the day safely or comfortably until he had felt the sensible presence of his Lord and Saviour ; and he always waited in these times of retirement until this was granted. No matter where he was or who were present, regularly, morning and evening, he would go away from the rest of the party, and would wait in silence before the Lord, until His manifested presence was vouchsafed to him ; and many times have I seen him afterwards dry his tear-soaked handkerchief before the fire. I remember very well that when the time came in my own experience that I first fully discovered the truth concerning a life of continual trust in the Lord Jesus for everything, I at once said to myself that this must be the secret of my father's life ; and at the earliest opportunity I told him of my new experience and said, ' Now, father, is not *this* the secret of thy life, and the source of thy strength ? ' I shall never forget his reply,— ' Why, of course it is, daughter,' he said, with a joyous ring of triumph in his voice ; ' I know of no other way to live. And I do know,' he added reverentially, ' what it is, when the enemy comes in like a flood ' for the Lord to lift up His standard against him, and drive him away."

In 1861, after all his children were married, and had left the parental roof, John M. Whitall had a severe illness, which at one time seemed likely to terminate fatally. With this prospect before him, he said he was entirely resigned to the will of the Lord, either to go, and be received, through the mercy of his dear Saviour, into heaven, or to stay and battle with life longer. He spoke of the imperfections of his life, and said that he had often transgressed, but many times repeated that his trust was in the Lord alone; saying, "All dependence upon myself has been taken away, and I trust entirely to the love and mercy of my dear Saviour."

The appointed span of his life, however, had not yet been measured out; and he slowly, but surely, regained his wonted vigour, and again entered upon life's duties and responsibilities.

In the year 1862 Mary Whitall commenced a work of Christian benevolence amongst the poor in a low part of Philadelphia. There was much that deeply interested her husband in the work, and it led to his establishing a mission-school for adult coloured people, to the care and conducting of which he devoted himself with lively interest and much earnestness, until failing health compelled him to relinquish it. The school was

largely attended at first by “contrabands,” as the coloured fugitives from the Southern States were called, for it was commenced during the time of the war ; and their eagerness to learn made it a great pleasure to teach them. But there were also many poor coloured people of the city present, the number in attendance averaging from 150 to 200. J. M. W. bore the entire expense of the work himself, and always personally superintended it ; but he was assisted by a company of faithful teachers, and for some years Mary Whitall shared with him in the management. The yearly reports of the work, which were presented to the conference of Friends’ First-day School Association of Philadelphia, were often deeply interesting, and contained records of many cases which showed how the divine blessing attended this labour of love. In the report for 1873 occurs the following passage :—

“The principal object of our school is to direct our scholars to the Lord Jesus Christ as their Saviour to save them, their Shepherd to care for them and lead them, and their King to rule them. Realising that every need of men of all conditions, and especially of a class so poor and helpless as these are, can be supplied only by Christ, and that in Him they can be more

than supplied, we desire, above everything else, to turn their eyes and their thoughts to the One who 'can speak to their condition,' and who never casts out any that come to Him. In plain and simple language we seek to present the glad tidings of forgiveness of sin, through the cleansing power of His precious blood, to those who have been brought by the blessed Holy Spirit to know themselves to be sinners. And to those who have thus, by faith in the Lord Jesus Christ, been born again into the family and household of God, we endeavour to point out the need of practical holiness, and to exhort them to seek to know for themselves an entire conformity to the will of God in all things; teaching them that, *as* they have received Christ, *so* they must walk in Him, by a daily and hourly faith in His power to save from sinning."

Such was the aim and endeavour of John M. Whitall and his associates in this service for their Lord, and of the very many instances showing the success attending their efforts which are recorded in the reports the following are examples :—

"One old scholar of eighty, who is very regular in her attendance at the school, was found when visited in her home, to be poor indeed as regards this world's goods, but rich in faith, and

an heir of an eternal inheritance. Upon being asked how she was prospering, she replied, 'Oh, honey ; I find the Lord all sufficient. He fills my heart with His love. He keeps me day by day, and never leaves me to suffer. Often when I get up in the morning everything looks dark ; but I ask the Lord to send relief, and, honey, He sends it. Don't Mr. Whitall tell us to ask the Lord for what we want, and if we are faithful He will hear our cry ? and I know it is so. He always hears my prayers, bless His name ! I will trust Him.'"

Another old woman, when visited by some of the teachers, received them with great delight, saying, "I loves to see any one that is so kind as to come to that blessed school to talk to us. Why, honeys," she added, "when dey tells dere about de blessed Saviour, and how He cares for us and loves us, I gets so happy dat I hardly knows whether I am in de body or out of it, and I can't hardly keep myself in. I feels like I must run out into de street and shout, 'cause you knows Mr. Whitall won't let us shout in de school."

In the year 1865, John M. Whitall felt that he had accumulated as much property as was right, and therefore retired from business, and thus records his doing so :—

“First month, 1865, found me a free man from all mercantile pursuits ; and now, two-and-a-half years having since passed, I can acknowledge that no schoolboy ever more enjoyed his vacation than I have my release from what for twenty-seven years in the glass manufacture had closely occupied my mind. And now, Seventh month 14th, 1867, I would humbly and reverently return to the Lord my God the thanks and praises that are His due. Who can recount His many tender mercies to those who love and trust Him ?”

This release from business left him at liberty to enter more actively into many public works. Among these none occupied more of his time and attention than his duties as a guardian of the poor for Philadelphia, especially from the time when, in 1867, he was elected President of the Board of Guardians. In this capacity he watched over all the details of the management of the very extensive almshouse in the city, which gives accommodation to upwards of three thousand inmates, including officers. The frequent occurrence and spreading of disease in its wards led him to turn his attention to the important subject of ventilation ; and by a series of carefully conducted experiments, he became fully convinced that in order to maintain a wholesome atmosphere

in a ward or apartment, the air should be drawn out not from the ceiling but from the floor. After fully satisfying himself of the correctness of this principle, he had arrangements made for bringing it into practical operation throughout the whole establishment, and this was attended with results strikingly beneficial to the health of the inmates. Ophthalmia had previously prevailed in a very trying degree amongst the children, but now it altogether disappeared. Cases of cholera, small-pox, typhus and other fevers, appeared or were introduced without spreading, whilst previously these diseases had often spread and caused great mortality ; and erysipelas and hospital gangrene gradually disappeared and became things of the past.

Besides attending to the temporal concerns of the almshouse, he was deeply interested in the spiritual welfare of the inmates, and spent much time in visiting them in the wards, and trying to give them help and comfort. One who witnessed his work there writes :—" For long months of wearisome pain and anguish an aged coloured woman sometimes sat, but more frequently lay, in a bed in one of the surgical wards of the almshouse. Her afflictions were intense ; her bodily sufferings being much increased by

the sense of guilt which oppressed her soul. The president of the Board of Guardians, John M. Whitall, whose noble heart has long been enlisted in the cause of Christian charity, came into the ward to see and sympathise with this sufferer. He soon learned that she was in deep concern about her spiritual condition. He told her the simple story of the Cross, and instructed her in the way of salvation by faith in the blessed Jesus. While he thus pointed her to the Lamb of God, her whole soul seemed to be filled with the love of Christ, and her hope became as clear as the morning. She rejoiced in the assurance of pardon, and her peace was perfect.

“ A few days after her conversion, I found this man of God who had been the happy instrument of her salvation again sitting at her bedside, speaking words of comfort to her, to cheer her in her deep afflictions. She was in the most excruciating agony of body, but her soul was happy in the love of Christ. While some of us around her bed sang ‘ There is rest for the weary,’ and other words of sacred song, she gave evidence of a triumphant hope in Him who ‘ hath power on earth to forgive sins,’ and whose blood cleanseth from all unrighteousness.

“ After commending the dying woman to my

special care, Mr. Whitall bade Mary a final farewell, saying to her, 'When we next meet it will be before the throne.' Will not this woman be a star in the crown of him who led her to Jesus? And will they not both be jewels in the glorious crown of Him who is King of Kings, and Lord of Lords?"

His public engagements did not, however, prevent John M. Whitall from endeavouring faithfully to serve the interests of the Society of Friends to which he continued to be warmly attached in the midst of all the trials through which it had to pass during his middle and later life. Taking his stand on what he believed to be the side of truth and justice, he strove to maintain a spirit of true love, and was thus preserved from the root of bitterness into which it is so easy to fall in times of religious controversy. He was diligent in the attendance of meetings, and not unfrequently felt constrained to exhort his friends to cultivate watchfulness, trustfulness, and love, and to encourage them to be often drawing near in spirit to the Lord, in the assurance that this would bring His blessing to their souls. Both he and Mary Whitall were lovers of hospitality, and were not forgetful to entertain strangers, especially such as came in the Lord's service, many

of whom found their hospitable home a haven of rest, amid much that brought them into spiritual trial and conflict.

J. M. W. entered largely into the spirit of our Lord's teaching when He exhorted His followers to make the poor and needy the objects of their kindly ministrations. It was a real pleasure to him to find out cases of special need, and quietly, but liberally, to extend to them the hand of sympathy and help. One Friend writes :—

“Never shall I forget the gift of a very complete standing writing-desk sent to me anonymously, when long-continued sickness in the family had depressed all my powers, both mental and physical ; and to this day I can almost feel again the cheer it brought. As I received it I said at once, ‘ No one but John M. Whitall could have done this.’ And when I taxed him with it he could not deny it. But most truly did he desire his alms to be in secret. When in Venice I visited the American Consul. He seemed worn with service, and I said, ‘ Thee must often wish to be back in America.’ ‘ For one thing I do,’ he replied, ‘ and that is to thank Captain Whitall for his words of cheer, and his practical assistance at a time of business difficulty.’ And as tears flowed over his cheeks at the recollection of the kindness

bestowed upon him, I saw how much he felt had been given in the name of the Lord."

In 1868 he began to feel the infirmities of advancing years, and had to bear the sore trial of entirely losing the sight of one eye, and being seriously threatened with total blindness. He endured this affliction with serene and patient acquiescence in the will of his Heavenly Father. Writing to his brother in reference to it, he says, "In consequence of the weakness of my eyes I have been obliged to cease writing and reading altogether ; but of what consequence is all this, provided, as my outward man faileth, my inward man is renewed day by day ? which I am sure will be the case if only I am diligent in seeking after and waiting upon the Lord." Happily, however, the second eye regained its power, and few who witnessed the energy and activity of his life during several following years would have supposed that he was deprived of half his power of vision. Four families of grandchildren were now growing up around him, and with them he was as kindly loving and as great a favourite as he had been with their parents.

In 1874 his physical powers began very perceptibly to fail, and he experienced a slight attack of paralysis, which affected his power of speech,

and induced muscular weakness in other ways. He rallied from this, however, so far as to be able to walk and travel without serious inconvenience. A more severe attack in the following year left him much more enfeebled, but on recovering from it he was still able to superintend the work of his coloured mission school. It was, however, evident that week by week, and month by month, his strength failed more and more; but at the same time he seemed to grow in gentleness and sweetness of spirit, and in patient acquiescence in his gradually increasing infirmities and weakness; and it was a touching lesson to see the strong man, who had been accustomed to lead and command, now meekly taking the place of a child, and consenting, without a murmur, to be led and guided and cared for. His life-long trust in God his Saviour did not fail him now, and so he could say, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever."

During the spring of 1877 he became very feeble, and as one who had nothing more to do on earth but to die. He spoke but little, and yet every now and then his old playfulness would gleam out for a moment. Unable to read himself, he loved to have the Bible read to him, and his

clear remembrance of its contents sometimes surprised those about him. In the Fifth month it was thought well to remove him to his cottage on the sea-shore at Atlantic City. But his strength had too far failed to enable him to reap the hoped-for benefit from the change, and on the morning of the 12th of Sixth month, as gently as a little child falling asleep in loving arms, did his spirit pass from earth to heaven, and, as we reverently believe, receive the glad welcome, "Enter thou into the joy of thy Lord."

"Whose faith follow, considering the end of his conversation, Jesus Christ, the same yesterday, to-day, and for ever."

"Lives of good men all remind us,
We may make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time.

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

"Let us then be up and doing,
With a mind for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait."

THOMAS SHILLITOE.

“FOR ye see your calling, brethren ; how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in His presence.”

This language of an inspired apostle finds an apt illustration in the life of Thomas Shillitoe, a man of but limited education and small means, of feeble body and perhaps still more feeble mind, so that the reader of his autobiography can scarce refrain from a smile at the childish weakness sometimes exhibited in the record ; so timid that the sudden sight of a mouse in his room made him ill ; and so nervously fanciful that it is said he sometimes would not pass near the Monument in London, lest it might fall upon him ; yet who, in faithful dedication to what he felt to be the will of the Lord, was made willing to encounter

alone the difficulties and perils of long journeys in Europe and America, when travelling was much less easy and safe than it is to-day ; had personal interviews with kings and emperors and many other high personages, and faithfully delivered what he believed to be the Lord's messages to them ; visited from house to house among the most lawless populations, and stood face to face with large companies of criminals, in prisons where the officers in charge scarcely dared to gather them together for the purpose ; and lived to an advanced age testifying to the faithfulness and all-sufficiency of his God to those who in humble confidence strive to do His bidding.

Thomas Shillitoe was born in Holborn, London, in 1754. His father held the position of librarian to the Society of Gray's Inn. When Thomas was about twelve years old the family removed to the "Three Tuns" public-house at Islington. Here he was exposed to many temptations, as it fell to his lot to wait upon customers, and he was thus thrown among associations little calculated to promote his true welfare. First days were his busiest days, so that he rarely attended at any place of worship, though his parents were members of the Established Church; and took much pains to bring up their children in the

observance of its rites. Happily for him, however, they did not remain long in this occupation, and in his sixteenth year he was apprenticed to a grocer in Wapping. But here his surroundings were of a very undesirable character, his master being much addicted to drinking and company, and wickedness abounded in the neighbourhood ; and when he afterwards removed with his master to a low part of Portsmouth, the temptations and evil examples which abounded there were even more unfavourable to the growth of anything good in his character.

In his autobiography he says that though these evil surroundings had nearly effected his ruin, yet adorable mercy met with him, and awakened in his mind a degree of serious thoughtfulness. He formed, too, an acquaintance with a serious-minded young man, whose example induced him to commence the attendance of a place of worship.

His situation at Portsmouth being very distasteful to him, he obtained his discharge, and engaged himself to a master in London, who being a sober religiously-disposed man, became a great help to him. Here he met with a young man distantly related to him, who was a Friend. With him he commenced the attendance of

Friends' meetings on First day mornings, but usually spent the afternoon in some place of public resort or amusement. This led to his giving greater latitude than ever to his natural inclination. But again he was visited with the convictions of the Holy Spirit, and brought seriously to consider the misery into which the path he was choosing would lead him, if he continued to pursue it. Yielding to these convictions, he became more diligent in attending meetings in the afternoon as well as in the morning, and of his experience at this time he says :—"The more I gave up faithfully to these impressions of duty, the more my desires increased after an acquaintance with the Almighty, and the knowledge of His ways ; and earnest were my prayers that in this day of His powerful visitation in mercy renewed to my soul, He would not leave me again, or suffer me to become a prey to my soul's adversary ; that His hand would not spare, nor His eye pity, until an entire willingness was brought about in me to cast down every crown at His holy footstool. As resignation was thus brought about in me to yield to the purifying operation of the Holy Ghost and fire, corresponding fruits were brought forth in me, and manifested by my outward conduct. I soon found my old companion

considered me no longer a fit one for him, and our intimacy ceased."

Thomas Shillitoe soon discovered that the path of dedication to the will of the Lord is the way of the cross. When his parents became aware that he was attending Friends' meetings, they were much displeased, and his father, after vainly endeavouring to dissuade him from continuing to do so, told him that he would rather have followed him to the grave than that he should have gone amongst the Quakers; and ordered him at the end of seven days to quit his house, and turn out and quack among those with whom he had joined in profession. As he was at this time out of employment, this brought him into much trial and perplexity. He told his troubles to Margaret Bell, a Friend of Devonshire House Monthly Meeting, who, he says, became a nursing mother to him. Through her means he obtained a situation in a London banking-house, upon which he was to enter on the day on which he was to quit his father's house. Thus the promise was fulfilled to him—"I will make darkness light before them and crooked things straight; these things will I do unto them and not forsake them."

Having from conviction adopted the appear-

ance and manners of a Friend, he hoped that his way in his new situation, in which most of his associates were Friends, would be comparatively easy. Yet, he says, "For want of keeping steadily on the watch, I had near made shipwreck of faith again ; for when unfaithful, by suffering the slavish fear of man to lord over me, I was sensible of inward weakness following my unfaithfulness, by the withdrawing of the quickening influence of the Spirit and power of Christ." Thus did he experience that it is "the little foxes that spoil the vines, for the vines have tender grapes." There are many things which the world calls little things, in which the true disciple is bound to follow the guiding eye and inspeaking voice of his Lord. How many there are who find that unfaithfulness in these "little things" spoils the spiritual life, and mars many a promise of fruitfulness in the Lord's service.

A belief now sprung up in his heart that if he were faithful to the Lord he would be called to serve Him as a minister of the Gospel. This led him to much earnestness in prayer, that he might be rightly directed in so responsible a calling. When about twenty-four years of age he first spoke a few words in meeting. In his early experience in this work he learned that it is very

needful for a messenger of the Lord to be continually and prayerfully watchful against either going forward in his own will and wisdom, or lagging behind when the command is to go forward. Exercising this watchfulness unto prayer, he became one of the workmen who need not to be ashamed, the evidence being often afforded that he rightly divided the word of truth.

It was a part of his work for his employers to purchase lottery tickets for correspondents in the country. Objecting on principle to lotteries, he began to feel that he could not, with a clear conscience, in any way countenance them, and that therefore he must relinquish an occupation which involved such recognition. Yielding to this conviction, though the prospect of giving up so comfortable a situation was not a pleasing one, he committed his way to the Lord, and earnestly sought for His direction as to the way in which he must obtain a livelihood ; and he says that the Lord heard his prayer, and pointed out to him, as intelligibly to the ear of his soul as ever words were to his outward ear, that he must humble himself, and learn the trade of a shoemaker. This unlooked-for intimation at first greatly distressed him ; but, as it continued to be impressed on his mind as the will of the Lord for him, he quitted

his position at the bank, and arranged with a shoemaker in the Borough to teach him the practical part of his trade. After spending about eighteen months with him he commenced business for himself in London, and soon met with encouraging success; but his health failing, he removed to Tottenham, then a country village where many Friends resided. Here his health was soon restored, and his business prospered so much that it became needful for him to employ two journeymen; "But," he says, "above all other favours I considered it a great one, the evidence I was favoured with that this was my right place of settlement."

Whilst thus blessed with prosperity and domestic comfort, having married in 1778, he was careful to set a faithful allegiance to his Lord before all temporal considerations, so that when, within three years after his marriage, he was made to believe that his Heavenly Master called him into evangelistic service away from home, he was ready to obey. But the prospect of leaving his business brought him into much perplexity. The only person he could leave in charge of it was an assistant, whose conduct was unsteady and who had shown signs of mental derangement, and thus appeared entirely unfitted

to be entrusted with it. His wife kept no servant, and her time was occupied with her little family ; besides which she had no knowledge of the business. The depredations of thieves, too, were frequent in the neighbourhood. Discouraged by dwelling upon these difficulties, he had almost concluded that he could not yield to what he felt called for from him, when one day, when he was cutting out work for his men, the sense of the divine call to service was powerfully renewed in his mind, and at the same time the encouraging words seemed distinctly addressed to his spiritual ear, "I will be more than bolts and bars to thy outward habitation, more than a master to thy servants, for I can restrain their wandering minds ; more than a husband to thy wife, and a parent to thy infant children ;" at which the knife fell from his hand and he felt that he could no longer hesitate to give up to the call of the Lord. In due time, with the encouragement of his friends, he set forth on his Master's errand to the meetings and families of Friends in Norfolk, which occupied him about three months. On his return he found his family well, and his business concerns in every particular in as good order as if he had been at home, his friends telling him how steady and diligent

his foreman had been while he was absent. Thus he was able once more to set up an Ebenezer, and to say, "Hitherto the Lord has helped me."

Early in the year 1793 it was strongly impressed on his mind that the Lord called him to pay a religious visit to the king, George the Third. The formidable nature of such an undertaking, and the improbability of his being able to obtain an interview, led him to shrink very much from answering the call, and he strove to divest his mind of the impression ; but the more he tried to shake it off, the more firmly fixed it became. Then he thought he might address the king in writing, and several times sat down to do so, but found that this was not the way of the Lord's will. This endeavour to slip away from under the burden of the Lord resulted in its being for a time taken from his mind ; but there was left in its place bitter anguish of soul, such as he had never before experienced. This sore spiritual chastisement brought him into submission to the Divine will, so that when in the following year he was again brought to feel that the Lord was calling him to this service, he mentioned it to some of his friends, from whom he received much sympathy and encouragement.

Endeavours were used to obtain a private

interview, but in vain ; and the only way left appeared to be to endeavour to find an opportunity of speaking to the king on the Terrace, at Windsor. Therefore, accompanied by George Stacey, on the 12th of Fourth month, he went to Windsor, and, after making inquiries, was advised that the best course would be to endeavour to see the king in the stable-yard next morning, when he would be preparing to go out hunting. Next morning therefore the two Friends presented themselves as advised. The attention of the king being drawn to them, G. Stacey said to him, "This friend of mine has something to say to the king." On which the king stepped up to them, raising his hat, and his attendants arranged themselves right and left. The group occupied a small space round the stable door. After a few moments of silence, T. S. uttered the words, "Hear, O King !" and then all fear was taken away, and for about twenty minutes he spoke what arose in his mind. This was evidently well received by the king, the tears coursing down his cheeks ; and after respectfully inquiring who the speaker was, he did not go out hunting, but returned into the castle and told the queen what had occurred. T. Shillitoe compares his own feelings after this interview to those of a heavily-

laden porter who has reached his destination, and laid down the load which has long galled his shoulders. And the incident is not only interesting, but instructive as an illustration of the words of the Lord, the Good Shepherd: "And when He putteth forth His own sheep, He goeth before them." How else could the little unpretending Quaker have secured the ear of one of earth's great potentates, and how else could his simple words have caused tears of deep feeling to trickle down his cheeks?

For the next ten years T. Shillitoe continued to pursue his trade, but was frequently away from home engaged in the Lord's work. In the year 1805, however, a conviction arose in his mind that the time was coming when he must relinquish his occupation and hold himself in readiness to undertake any missionary labour to which the Lord might call him. He says that the language of his Divine Master often sounded in his inward ear, "Gather up thy wares into thine house, for I have need of the residue of thy days;" and that this was accompanied with an assurance, that though the provision which he had been able to make for the future was but as the little meal in the barrel, and the little oil in the cruse, yet that these should prove sufficient

for his needs ; and that he must leave the providing for his five children's settling in life to the loving care and providence of their Heavenly Father. After much serious consideration he disposed of his business ; and from this time the record of his life consists principally of accounts of more or less extensive missionary journeys through England and Ireland, and in many parts of Europe and North America.

Thomas Shillitoe was a man of very small stature, and of a nervous temperament, subject to an almost childish timidity that made him shrink very much from many things which he felt called to undertake. But as he was willing to surrender himself to Divine disposal, he many a time experienced what it was out of weakness to be made strong in the grace that is in Christ Jesus, and was thus enabled to accomplish much, for which according to human judgment he was entirely unfitted.

His travels in England were performed mostly on foot ; and on some occasions when he found it needful to remain for some considerable time in a place, he engaged in gardening and agricultural labour, "that he might not be thought to be eating the bread of idleness." During the last thirty years of his life he abstained entirely from

the use of alcoholic drinks, as well as from animal food. When temperance societies were established he became an earnest advocate of their cause, and was able to bear testimony to the great benefit to his own health and strength which had resulted from total abstinence. In his eightieth year he walked six miles to Exeter Hall, addressed a large temperance meeting there, and walked back again to his home at Tottenham.

During the years 1808-1811 he was extensively engaged in religious service in Ireland. In some of the large towns he felt it his duty, usually in company with some other Friend, to visit the drinking houses, to remonstrate with both their keepers and frequenters against the evils abounding in them, and to endeavour to win them to thoughts of their eternal welfare. As might be supposed, his feelings on entering upon such an engagement were sorely tried ; and the treatment he met with was sometimes very disturbing to his sensitive nature ; but it was often his encouraging privilege to witness the restraining influence of the Lord's sensible presence in companies of most depraved characters, and not unfrequently to see evidence of much deep feeling on the part of those from whom it could be little expected.

After visiting these houses in Waterford he

could not feel clear without also visiting the people in the markets. This he did in company with Elizabeth Ridgway, with Thomas Jacob as their guide. Respecting this he says :—" We proceeded to the offal market, in the entrance of which the noise and bustle made a discouraging impression on my mind, labouring as I was under as great a load of depression and debility as human nature could well bear ; but no way for a retreat coming, we ascended some steps of a house, much elevated above the people. After a short pause, a few words audibly spoken so attracted attention that the tumult ceased, and we were soon surrounded by both sellers and buyers, whose quiet and solid attention was very remarkable, remaining with us until our minds were favoured to feel the evidence of having fully discharged ourselves. This offal market was the most feared by Friends. We next proceeded to the Cross, and ascended a flight of steps there. The people surrounded us in great numbers, and soon became quiet, affording a full opportunity for relief to our minds. Nothing like an insult was manifested, and many on our leaving them gave us their blessing. Feeling ourselves clear of any further service in this way we returned home, with hearts contrited under a fresh sense that all things are

indeed possible with God, who in mercy from time to time condescends to confirm the truth hereof in the experience of such as are willing to be guided and led about by Him."

In 1812 he casually heard that Ann Fry, a Friend, of Bristol, was wishing to visit in their own houses the colliers and miners, as well as a class of lawless and depraved men known as the "Gang," who lived in the district of Kingswood, near Bristol. Very much against his inclination, he felt that he must accompany her in this arduous undertaking. They commenced the work in the Tenth month, calling at the cottages of the colliers and others, where they very generally met with a more open-hearted reception than they might have expected. They saw many cases of extreme squalour and destitution, and many of sore affliction, and were often able to speak words and to manifest sympathy which called forth grateful acknowledgments from the sufferers. Sometimes the people seemed inclined to resent what they called their interference in going into their houses and honestly remonstrating with them for their evil lives ; but generally, as they continued faithfully to express what they felt respecting them, even the most hardened ones became softened, and confessed that they

believed they really wished them well. They held meetings as opportunities occurred for doing so, which were often crowded to excess, and in which, considering the uncultivated condition of the people, their quiet and even serious behaviour was remarkable. A considerable time was spent in the district known as Cock Road, a few miles from Bristol, which had been notorious for fifty years as the head-quarters of the "Gang," who, it was well known, lived by plunder, robbery, coining, horse-stealing, and every evil practice, and who had long been a terror to the neighbourhood. Yet even among these depraved people a wonderful readiness to receive the visits and to listen to their advice was manifested. On one occasion, as the two Friends were passing along, two men attracted their notice, employed in catching birds, a common daylight occupation of the Gang, used as a cloak for their evil lives. As they approached them the two men made off, but T. S. succeeded in overtaking the elder of them, and requested his company in a cottage near by, into which the other man had made his escape. Reaching the cottage, the woman there told them that the man had gone out again ; but on being reproved for her untruthfulness, she went to the tairs and called out, " Richard, come down

stairs," but no reply came. Feeling that they must insist on an interview, T. S. went to the foot of the stairs and called out, "Richard, come down stairs, or I must come up and fetch thee down." No reply being made, he went up and found the man crouching behind a bed ; and though he was a large-boned strong man, in whose hands T. S. would have been quite helpless, yet he took him by the collar, telling him he wanted his company, and sent him downstairs before him, on which he quietly sat down and listened attentively to the plain words of advice addressed to him ; and from the kind manner in which he and the others parted with them, the Friends felt that their visit had not been in vain. Thus the way that in prospect had appeared truly formidable to these devoted servants of the Lord, was made for them step by step by their Good Shepherd who had put them forth thus to serve Him.

After attending the Yearly Meeting of 1813, Thomas Shillitoe believed that it was required of him by his divine Master to seek for an interview with the Prince Regent, afterwards George the Fourth. Formidable as the prospect appeared, he could find no peace of mind but in giving himself up to it ; and after he had consulted his friends and received their encouragement to go forward,

endeavours were made to obtain a personal interview ; but these failing, he put in writing what he felt it his duty to address to him, and waited for a suitable opportunity of presenting it, feeling that he must endeavour to do this in person. The Prince being at Brighton, T. S. proceeded thither, and succeeded in presenting his address as the royal party were starting for a ride over the Downs. The gay company at Brighton were much disappointed by the announcement on the following day, that festivities in honour of a royal birthday, which had been arranged for that day, were set aside.

In 1821, he commenced an extended journey through parts of Holland, Norway, Germany, and the south of France, to which he had long felt called by the Lord. After receiving the sanction and encouragement of his Monthly and Quarterly Meetings, and also of the Yearly Meeting, he thus records his feelings at the prospect of entering upon this service :—" When I was led to take a view of the accumulated difficulties that I must expect in the prosecution of the work before me, my soul was humbled and bowed within me as into the very dust ; whereby my mind became at times sorrowfully charged with apprehension I should not have

strength to proceed agreeably to the expectation I had given my friends, and thereby shamefully expose myself. But Divine goodness appeared for my help with this animating assurance, that if I remained willing to become like a cork on the mighty ocean of service which my great Master should require of me, in the storm and in the calm, free from the lead of human reason, not consulting and conferring with flesh and blood, willing to be wafted hither and thither as the Spirit of the Lord my God should blow upon me, He would care for me every day and every way, so that there should be no lack of strength to encounter all my difficulties. Here my difficulties vanished."

The prospect was truly formidable for a timid, weakly man, in his sixty-seventh year, but he entered upon it animated with renewed confidence by this assurance of the Lord's watchful care ; and the lengthened record of its accomplishment given in his journal affords abundant evidence that the promises thus made to him were remarkably fulfilled. He sought to have his movements guided by the pointings of the Divine finger and the promptings of the Holy Spirit, both as to the direction he should take, the conveyance and companionship he should employ in travelling,

and the individuals and companies he should visit, as well as the messages he should deliver ; and the record is continually occurring of his thus being brought into contact with individuals whose hearts were prepared to appreciate his labours, and also with those who seemed just the right persons to render him the help, as interpreters and in other ways, upon which he was so greatly dependent.

Commencing the work in Holland, he went forward to Hamburg and Altona, and took up his abode for some time in the latter place. He was much distressed in observing the ungodliness and dissipation which characterised both towns on the First day of the week, and felt it right to prepare separate addresses to the inhabitants of each, remonstrating with them for their evil practices. When he had distributed these, and was rejoicing in a sense of relief from a heavy burden, he was placed under arrest in a guard-house by order of the police-master of Altona, who had become suspicious of his movements, and was there detained till the following day, when, after some interrogation, he was liberated. He went forward by way of Kiel to Copenhagen, where he had an interview with the King of Denmark, and faithfully laid before him some of those things in which he believed the

true welfare of his subjects demanded the exercise of his royal authority. His observations were kindly received by the king. He afterwards had very satisfactory interviews with the Queen and Princess Royal, who entered freely into conversation with him, and received very kindly the exhortations addressed to them.

Quitting Copenhagen, he went forward to Norway, where he remained some months, and returned by Hamburg into Germany, visiting the Friends at Pyrmont and Minden, and thence, through Switzerland, to the South of France. At Lyons he was unexpectedly cheered by meeting two women Friends from England, who shared with him in his labours among the Friends and others in that neighbourhood. Moving homewards by way of Paris, he sought for an interview with the Catholic Archbishop there, but being refused an audience, he addressed him in writing. He reached home in the Fourth month, 1823, after an absence of a year and ten months.

In 1824 T. S. again personally presented an address to the King, setting before him some of the evils which prevailed in Hanover, and earnestly pleading with him to exercise his authority for their removal. In the Sixth month of the same year he commenced a second visit to the

Continent, going by way of Hamburg to Hanover where he paid a visit to the Governor, the Duke of Cambridge, who received him with kind courtesy. Going forward thence he spent some time amongst the Friends at Pyrmont and Minden. Thence to Berlin, where he paid a very interesting visit to the Crown Prince of Prussia. Feeling a desire to see the prisoners in the State prison at Spandau, he obtained from Prince Witgenstein, who was in attendance on the king, a letter authorising him to pay them a visit. On reaching the prison he was first conducted to the women's ward, and met a company of about eighty of them who were much affected by what was addressed to them, the tears streaming down their faces. When he requested that he might now see the men, the governor manifested much unwillingness and agitation, pleading many reasons why it was unsuitable to have all the men collected together, in evident fear of what might be the consequence. It was finally arranged that the men should be gathered in the afternoon. As it afterwards appeared, this delay was for the purpose of separating many of the more formidable criminals from the rest. The afternoon interview did not bring a feeling of entire satisfaction to his mind, and when he became aware

that he had not seen all the men, he felt that he must seek for another meeting with all of them together, and again obtained the requisite authority. In the prospect of this second visit he was much tried with nervous timidity, which was not lessened by the accounts he heard of outbreaks of lawless violence that had occurred at Spandau, in one of which a former governor had been murdered. Under the influence of this fearfulness, in preparing to go to the prison he had concluded to empty his pockets of money, watch, pocketbook, and especially his penknife. But he felt himself weakened for the work before him by this manifestation of imperfect trust in the Lord's watchful care, and therefore replaced all these things. On going to the prison he again found the Governor in evident alarm at what was before him, but felt he must firmly insist on his wish being complied with. The men were therefore all assembled, many of them heavily ironed, and were first very appropriately addressed by the Governor, and afterwards by T. S., who says that he could not call to mind a time when he had found greater openness to receive what he said ; the countenances of many were very sorrowful, and many were in tears. At the close he felt he must go round the whole company and offer

his hand to each of them. The warm pressure with which this greeting was returned told of the better feelings prevailing in their hearts; and after he had left them, their pastor, who had been present, was deputed to express in the name of all the men, their great thankfulness for the visit. The Governor, too, seemed at a loss to know how sufficiently to manifest his kind feelings.

Whilst at Berlin T. S. obtained an interview with the King of Prussia, to whom he presented a petition of one of the Friends at Minden, who was suffering because of his refusal to render military service. The king, remarking that conscience with him was a sacred thing, promised that the Friend should be released.

From Berlin he proceeded to Copenhagen, where he again had much intercourse with members of the royal family and household; and thence to St. Petersburg, where he settled for the winter, the tedium of his tarriance being much relieved by intercourse with Daniel Wheeler and his family, who were at that time residing in Russia. In coming to this place he had no clear feeling as to what he would have to do there, and after obtaining a lodging near the centre of the city, for many weeks he spent his time in walking about the streets, reading, and attending regularly

the meetings held at Daniel Wheeler's. He soon found that he was becoming an object of suspicion to the police, and therefore was careful to take his walks in the most public parts, and was very circumspect in his conduct, so that he might avoid giving any ground for this suspicion. During this time, on the 19th of Eleventh month, 1824, occurred the disastrous flood which did so much damage to life and property in Petersburg. He had a full opportunity of witnessing the catastrophe, the water rising up to the ceiling of the ground-floor of the house where he lodged, and he says that the silence in the city whilst the water was at its height was most awful.

After spending three months in apparent idleness, he felt that it would be right to endeavour to see the Emperor Alexander. Through the kindness of Prince Alexander Galitzin, the emperor's private secretary, the needful arrangements were made, and at the appointed time he presented himself at the palace, and was received by the emperor with great kindness. Having replied to his enquiries after Stephen Grellet and William Allen, T. S. expressed to him his sorrow at observing the notorious abuse of the first day of the week, and felt great freedom in speaking on things affecting the welfare both of

the people and of the emperor himself. The latter then opened his mind fully to his visitor, describing to him the course of his own religious experience, and concluded by saying that he should expect another visit from him before he left the city. His second visit was of a similar character ; he freely expressed his feelings regarding many things which prevailed in Russia, which he believed detrimental to the best welfare of the people ; amongst these he specially dwelt on serfdom, and the punishment of the knout. The emperor expressed much sympathy with him in these sentiments, and on parting bade him a very affectionate farewell. Shortly after this he left Petersburg in company with Daniel Wheeler, and, travelling by way of Memel and Berlin, reached home in the Third month, 1825.

Thomas Shillitoe was now in his seventy-third year, but did not yet feel that the time had come for him to quit the field of active service for his Master. In the Seventh month, 1826, he again left home for an extensive journey in the United States and Canada, his work there consisting principally in visiting the meetings and families of Friends. This engagement occupied about three years, and was of a particularly trying nature as it was accomplished just at the time of

the serious dissensions which rent the Society of Friends in America into two parties, owing to the promulgation by Elias Hicks of doctrines entirely at variance with divine truth as held by Friends and contained in the New Testament. As in former times of service T. S. endeavoured to keep near to the Lord, and to follow the guidance of His Holy Spirit, and thus was very often led to speak words fitting the occasion : and though he had to witness painful scenes of discord, and even of violence in some of the meetings, he was often made the means of cheering and sustaining those who strove to maintain the cause of truth as it is in Jesus.

Returning in 1829 he did not leave home again on any extended Gospel errand, but continued diligent in his attendance of meetings, and as a watchman upon the walls of Zion, until the close of his life. In 1832, accompanied by Peter Bedford, he was admitted to an interview with King William the Fourth and his Queen, conversing freely with each of them, and expressing his earnest solicitude for their welfare in time and in eternity.

In the Fifth month, 1836, he became very ill. When in much suffering from extreme weakness, he prayed that his faculties might remain clear

to the last, and that he might praise his Maker with his last breath. On receiving a message of love from a friend, he said his love was to everybody all the world over, even to the worst sinners ; he loved them, but not their deeds.

In this all-embracing love, and in perfect peace, he passed away to be for ever with the Lord, on the 12th of Sixth month, 1836, aged 82 years.

“ How are Thy servants blessed, O Lord !

How sure is their defence !

Eternal wisdom is their guide,

Their help, Omnipotence.”



TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1877-78, 1878-79, and 1879-80.

AGE.	YEAR 1877-78.			YEAR 1878-79.			YEAR 1879-80.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	13	2	15	5	8	13	7	5	12
Under 5 years	25	8	33	14	13	27	15	13	28
From 5 to 10 years	4	1	5	1	1	2	2	4	6
" 10 to 15	2	0	2	4	1	5	0	2	2
" 15 to 20	1	2	3	4	3	7	3	2	5
" 20 to 30	10	9	19	4	5	9	8	7	15
" 30 to 40	11	4	15	6	9	15	9	11	20
" 40 to 50	3	8	11	12	10	22	6	7	13
" 50 to 60	11	13	24	6	22	28	16	12	28
" 60 to 70	22	24	46	24	32	56	32	28	60
" 70 to 80	31	34	65	34	48	82	34	31	65
" 80 to 90	25	28	53	27	36	63	25	30	55
" 90 to 100	2	3	5	1	4	5	6	5	11
All Ages	147	134	281	137	184	321	149	147	296

* The numbers in this series are included in the next, "under 5 years."

Average age in 1877-78 57 years, 5 months, and 17 days.

Average age in 1878-79 59 years, 5 months, and 10 days.

Average age in 1879-80 58 years, 1 month, and 2 days.

3015





